ALAGAPPA UNIVERSITY

(Accredited with 'A+' Grade by NAAC (with CGPA: 3.64) in the Third Cycle and Graded As category - I University by MHRD-UGC)
(A State University Established by the Government of Tamilnadu)

KARAIKUDI – 630 003

DIRECTORATE OF DISTANCE EDUCATION

M.A. EDUCATION

Second Year – Third Semester

34833– VALUE EDUCATION

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VALUE EDUCATION

CONTENT	PAGE NO

UNIT 1: VALUE EDUCATION

STRUCTURE:

NOTES

1.1 INTRODUCTION

Education becomes a highly explosive subject to evoke general criticism. In theory, education is supposed to be a powerful instrument of change and progressive improvement in human behavior. But in actual practice, it is doing very little to cultivate moral and spiritual values in our youths and to promote national consciousness in the country. There is a gap between the content and purpose of education continue to be as wide as before despite several attempts in the past to reform the system and strengthen our democracy.

The instances of deteriorating standards of human conduct and neglect of social concern are quite numerous in the recent history of our country in all walks of national life, and the prevailing crisis of character has stirred the nationwide interest of people for a critical appraisal of the school practices and our educational programmes. The quality of teachers and teachings, school and school products has now become a subject of the deepest national concern.

In this context of the situation, the formal and informal agencies of education-school and home in particular assume the position of supreme significance. It is the schools and home where the primary attitudes and values towards social relationships and personal conduct get fixed and carried all through life. Unless the values we cherish are clearly defined and strongly and assiduously developed by all the agencies of education, any educational system, no matter now elaborate or expansive, will fail in its purpose. A vigourous programme of value oriented education therefore is the need of the hour.

NOTES

The policies and practices and reforms are made in education is based on the values required in Indian life which the citizens must preserve and build upon. It is in terms of various moral, spiritual and social values and in consonance with our cultural heritage and national aspirations. Righteousness, self-discipline, fellow feeling, humanism, democratic sense and non violence are some of the universally accepted and cherished values which need to be nucleus of the new pattern of education to be so evolved.

The very purpose and main function of education is the development of an all round and well-balanced personality of the students, and also to develop all dimensions of the human intellect so that our children can help make our nation more democratic, cohesive, socially responsible, culturally rich and intellectually competitive nation.But, nowadays, more emphasis is unduly laid on knowledge-based and information-oriented education which takes care of only the intellectual development of the child.

Moral guidance is the revelation God has made to the human race. Part of the relevation can be arrived at by the use of reason. If man is to live as he should, moral guidance is necessary in his everyday life. Moral acts are vital acts, flowing from intelligent, living human beings and their meaning should be understood by those who perform the acts. Ethics is based on reasons while moral guidance is based on reasons and God's teachings as the divinely constituted authority. Moral guidance of our actions depends on their conformity with the rule of right conduct, and conscience should be our guide at every act. Conscience is the judgment which one makes about the moral goodness of one's act. Conscience pronounces the moral goodness or moral correctness of our actions by way of certain virtues. They are the virtues of prudence. Justice, temperance, fortitude, faith, hope, charity, chastity and cooperation. These moral virtues are exhibited in the form of ethical values. Morality in other words, is a higher degree of ethics.

Ethics means a necessary code for human conduct for harmonious life of integrity. We human beings are rational. We have a reason for everyone of our actions. Our actions bring out our beliefs, attitudes and customs. All of us have our value systems. When we get a proper value education, we learn to question, to sift, to understand and finally to decide for ourselves our values, beliefs, attitudes and customs. We acquire the conviction and commitment to our values. Life will be fully meaningful and fulfilled then. Value education does not mean value imposition or indoctrination; at the same time, it is not to be identified with an aimless wandering, rather propels one for thought and action.

1.2 OBJECTIVES

After going through the unit, you will be able to understand

- Meaning of value education

- Nature and scope of the value
- Meaning of value education
- Intrinsic and extrinsic values
- Personal and social values

NOTES

1.3 WHAT IS VALUE EDUCATION?

- Value education offers vital opportunities for questioning, exploring, understanding our own values, beliefs and attitudes.
- We also learn to accept and respect the attitude and behavior of those who differ from us and have a different value system.
- Value education does not mean value imposition for indoctrination and at the same time it is not so be identified with an aimless wandering hither and thither without anything solid for thought and action.
- When we get a proper value education we learn to question, to sift, to understand and finally to decide for ourselves our values, beliefs and attitudes and customs.

Moral education has been most popularly used term for the topic. Value education is the term propounded by Eastern and Western Educationists. Here it should be borne in mind that the term "value education" is rather misleading and confusive, being the term having two annotations- "value oriented education" and "Education of values". In the first annotation the word 'value' is used as an adjective, whereas in the latter it denotes an area, which is not our concern at least in the present context, at all. There is consensus of opinion among the educationist that in order to respond to the needs and aspirations of the changing society, spiritual values should be inculcated in the minds of the students of schools and colleges through various subjects of the curriculum and not as a part of curriculum itself. The students are already overburdened with the heavy load of curriculum and as such it would not be just and right on our part to add one more subject on regular basis in the curriculum.

Therefore "Education for Human values" seems to be more justified term which involves inculcation of several spiritual values, mostly common in all faiths and religions through various subjects including Physical Education, Social Sciences, Languages etc.

Seminars on Value oriented Education at Simla in May 1981 suggested that an increasing stress is being laid on the formulation of objectives at uniting Science and humanism, ethics and aesthetics and material welfare with spiritual welfare. It recommended inter-alia that value orientation should be the central focus of education and the teachers should be given the necessary training in the effective methods of development of values among students and teachers.

NOTES

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is ethics?

1.4 INTRINSIC AND INSTRUMENTAL VALUES

Education has both intrinsic and extrinsic values. Education needs certain kinds of understanding the principles and must apply these principles in certain situations, otherwise it will not be considered in true sense. Individuals may develop their values by reading books, experiences, travelling different places, understanding and investigating their environment and talking to different people. Intrinsic value is value judged based on the individual judgement. The fundamental difference between intrinsic and instrumental value is, intrinsic value is the enjoyment and happiness the students have when they engage with some kind of activities. Here, personal interest on one's own sake plays major role, whereas instrumental values are measured based on the end results achieved from it. Though both intrinsic and extrinsic values are contrast, both are mutually exclusive and students can use for both reasons.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is the difference between intrinsic and instrument values?

1.5 LET US SUM UP

Moral education has been most popularly used term for the topic. Value education is the term propounded by Eastern and Western

Educationists. Here it should be borne in mind that the term "value education" is rather misleading and confusive, being the term having two annotations- "value oriented education" and "Education of values". In the first annotation the word 'value' is used as an adjective, whereas in the latter it denotes an area, which is not our concern at least in the present context, at all. There is consensus of opinion among the educationist that in order to respond to the needs and aspirations of the changing society, spiritual values should be inculcated in the minds of the students of schools and colleges through various subjects of the curriculum and not as a part of curriculum itself. The students are already overburdened with the heavy load of curriculum and as such it would not be just and right on our part to add one more subject on regular basis in the curriculum.

NOTES

1.6 UNIT-END EXERCISES

1. What is intrinsic value? Give some examples

2. List out the importance of value education

1.7 ANSWERS TO CHECK YOUR PROGRESS

Ethics means a necessary code for human conduct for harmonious life of integrity.

Value education is an education offers vital opportunities for questioning, exploring, understanding our own values, beliefs and attitudes.

Intrinsic value is value judged based on the individual judgement. The fundamental difference between intrinsic and instrumental value is, intrinsic value is the enjoyment and happiness the students have when they engage with some kind of activities.

1.8 SUGGETSED READING

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UNIT 2: IMPORTANCE OF VALUE EDUCATION

NOTES

STRUCTURE

2.1 INTRODUCTION

A child is compared by some thinkers to a seed processing potential of becoming a fully fledged tree, provided it is given the necessary environment, conducive to its growth. The environment to the child is provided not only by the teachers but by the total social, psychological milieu in which helps and happen to live. Secondly it is not only the deliberate attempts of the school that help the child to develop a worthwhile person or an individual. Other agencies of education, like the home and the community, also are sources of education and these agencies greatly influence the children to be moral and immoral. With this idea, this unit is designed.

2.2 OBJECTIVES

After going through the unit, you will be able to understand

- Why we need value education
- Importance of value education
- Status of value education in the curriculum

- Need for value education in 21st century.

2.3 WHAT ARE VALUES?

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Values can be looked at as utility, pleasure, interest and an intrinsic good, value in terms of approval, by an individual, by a majority of individuals and by convention. What we concern is the value. Values are

- The ideals which the society expects its members to seek and observe in their daily life
- A set of principles or standards of behavior regarded desirable and important and held in high esteem by the society. The failure to hold them will result in blame, criticism or condemnation.

"Values have been variously viewed as preferences, criteria, objects and possessions, personality and status characteristics, and states of mind that are absolutes….inherent in objects….present in man….and/or identical with his behavior"-Robert Coughian

"Values are something that we consider good such as love, kindness, contentment, fun, honesty, decency, relaxation, simplicity" – Jules Henry.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What are values?

2.4 ROOTS OF VALUES

Values come from different sources in life. They can be family, immediate social environment and society, educational institutions, religion, mass media, tradition, specific peer groups etc. By knowing the sources from which the value arises one can also know the strength of the grip that the value has over a person.

As Paulo Freire says, man is a being of relationships, hence man tends to relate himself with

-supernatural power

-nature

Individuals

-groups (family, society)

-himself as a person

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2.5 CHARACTERISTICS OF VALUES

Value is something abstract we deduce a value taking into account three realities together

Value: Behavioural pattern

: Thinking pattern

: Attitudes

We cannot take any one of these in isolation and deduce a value. We have a tendency to observe the behavioural patterns and deduce a value from them. In India, if anyone is giving gift to a person he will not uncover the same in front of him and they say thanks immediately. But in Europian countries, if any one gives a gift, they will open the same and say thanks to them after seeing the gift inside the pack.

Values are both intellectual and emotional while the norms and principles are restricted to the intellectual sphere. Norms and principles are thus universal and absolute. They like love, justice, peace, brotherhood, sharing etc. are universal and absolute. Its concrete application and translation into day to day life in one particular group will become values.

2.6 KINDS OF VALUES

The values are classified under four headings:

a.Personal Valuses

b.Social Values

c.Moral Values

d.Spiritual Values

A.PERSONAL VALUES

The values which a person desires or cherishes for his welfare. They include his joys, ambitions, personal possessions and pursuits. It is supposed that in cherishing and possessing these values he/she does not affect others. Qualities that help his well being: 1.Adaptability 2.Selfishness 3.Courage 4.Cheerfulness, Optimism 5.Excellence-Perfection 6.Emulation of right.

NOTES

B.SOCIAL VALUES

The values which are necessary for healthy relationship with others. 1.Sacrifice 2.Good Manners 3.Sense of humour 4.Gratitude 5.tolerance 6.Friendship 7.Magnanimity:Generosity-hospitality, charity 8.Nationalism-patriotism 9.Co-operation 10.Civic Sense 11.Secularism 12.commercial Harmony 13.Empathy 14.Aspiration for peace 15.Fraternity

C.MORAL VALUES

Morality deals with the choice of good and bad, of right and wrong. Morality (Moral values) has been defined as choosing justified means to achieve justified ends. Since conception ofhighest good is difficult, some basic principles like right to live, avoidance to pain and suffering, consideration of good for all incuding oneself etc. have been recognized as criteria of morality.

Proper education in social sciences is required for understanding the moral principles and for acquiring the capacity of good moral reasoning. Sound morality based on tradition, culture and religiton have been found good from pragmatic point of view. 1.Charity 2.Dedication –regularity, punctuality, sinceriety 3.Loyality 4.Ahimsa 5.Truthufulness, honesty-trust, frankness 6.Concern for Environment 7.Integriety 8.Obedience 9.Sense of duty 10.Justice:freedom-equality

D.SPIRITUAL VALUES

The idea of perfection to man makes him spiritual. In the highest spiritual attainment, there is purest existence, purest consciousness, knowledge and the purest peace or bliss. Morality and spirituality go together. “Telling Truth” is a moral principle, being spontaneously truthful is a spiritual virtue. The highest spiritual value of state is within man himself. Spiritual progress brings wisdom, contentment, peace and joy. Man has the principle of the spritiual in him; therefore humanism cannot avoid it: 1.Love Compassion, sympathy-mercy 2.Beauty-cleanliness-sense of order-sense of priority 3.Detachment 4.Faith in God 5.Forgiveness 6.Renunciation.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

2. What are the different types of values?

2.7 OBJECTIVES OF VALUE EDUCATION

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a) To clarify values and to analyse Problems:
Every person has freedom to choose, act, develop his own value system. Here we are given an opportunity to clarify our values, to find out whether they are accepted norms or counter values. We acquire the skill to analyse any issue/problem ethically.

b) To achieve an approach to life:
Most of us want to know what real happiness is. Throughout the world people have accepted religion as a way of life towards real happiness. It becomes necessary therefore to have an approach to life.

c) To have the historical perspective of human development upto modern age:
This historical perspective helps us to understand how we become more and more modern. We are becoming more and more man-distanced and non man centred. The importance given to man as the centre in the ancient human society, is now given to material things. This knowledge will help us to analyse any problem deeper.

d) To have concern for others, to understand them and make this world better to live in:
Man is not an island. He is a social being. He lives in a society. He exists for community and for sisterhood and brotherhood. We must understand the fact that only through mutual concern and understanding we can make this world a better and fitting place to live in.

e) To facilitate a critical thinking and to achieve a critical consciousness of reality:
We should not merely be passive to things that happen around us. We must see, judge and act which may help us to acquire the much needed social awareness. We must respond emotionally and intuitively with equal amount of rational analysis to any human situation which we face in our life. This will enable us to develop a critical consciousness.

f) To spell out accepted norms and counter values and their implications: A proper value clarification may help an individual to clearly identify the accepted norms and the counter values and to know how far these accepted norms help him/her to live as a better human being.

g) Accepted Norms: Society, religion and laws of nation recognize many actions of human beings as accepted norms. Honest, concern for others, love of one's parents is examples of accepted norms. They are considered as good values.

h) Counter Values: Murder and rape are condemned by every one of us as a crime, a sin and an inhuman act. Accepting bribe, short cuts and back door entry to jobs, and adulteration in food and medicine are bad. Thus anything opposed to the accepted norms is termed as counter value.

i) To achieve a humanistic attitude: Any problem could be easily solved if we have a humanistic attitude. We should be able not

only to feel for others but also to feel with others, think with them, to plan with them towards a solution. Man must be the centre and the reference point for all our actions. Only when we undergo this attitudinal change, we transcend narrow walls created by religion, caste, race etc.

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Check your progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What are the objectives of values?

2.8 SIGNIFICANCE OF VALUE EDUCATION

Value education develops a well-balanced individual with a strong character and value. That is why you should send your child to a school that offers value education.

Value-based education aims at training the student to face the outer world with the right attitude and values. It is a process of overall personality development of a student. It includes character development, personality development, citizenship development, and spiritual development.

Some people think that personality is an inborn character of a child and it can never be developed or homed. However, this is not true. Personality development sessions and a good school selection can a radical change in the personality of a child.

Value-based education is essential to develop an individual and help him/her lifelong in many ways:

- It gives a positive direction to the students to shape their future and even helps them to know the purpose of their life.
- It teaches them the best way to live that can be beneficial to individuals as well as the people around them.
- Value education also helps the students to become more and more responsible and sensible.
- It helps them to understand the perspective of life in a better way and lead a successful life as a responsible citizen.
- It also helps students to develop a strong relationship with family and friends.
- It develops the character and personality of the students.

- Value education develops a positive view of life in the student's mind.

Clearly, value-based education is essential for the holistic development of a child. Value education develops a well-balanced individual with a strong character and value. That is why you should send your child to a school that offers value education.

MIT Vishwashanti Gurukul is one such school. It is an **international school** that follows the IB curriculum which lays emphasis on valued-based education. We inculcate moral values, life skills and other personality traits in the students so that they turn out into winning personalities.

Our unique value based education system makes us one of the best international schools in India. So, if you want to shape the future of your child then send your child to MIT Vishwashanti Gurukul, best Boarding School in India.

4. What is the significance of value education

2.9 LET US SUM UP

- The ideals which the society expects its members to seek and observe in their daily life
- A set of principles or standards of behavior regarded desirable and important and held in high esteem by the society. The failure to hold them will result in blame, criticism or condemnation
- The values are classified under four headings:
  a.Personal Valuses
  b.Social Values
  c.Moral Values
  d.Spiritual Values
- .Objectives of Value Education
  - To clarify values and to analyse Problems:
  - To achieve an approach to life:
  - To have the historical perspective of human development upto modern age:
  - To have concern for others, to understand them and make this world better to live in
  - To facilitate a critical thinking and to achieve a critical consciousness of reality:
  - To spell out accepted norms and counter values and their implications:
  - Accepted Norms:.
  - Counter Values:

- To achieve a humanistic attitude:

- Value education develops a well-balanced individual with a strong character and value. That is why you should send your child to a school that offers value education.

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2.10 UNIT-END EXERCISES

1. Define Personal Value

2. Describe the importance of Social Values

2.11 ANSWERS TO CHECK YOUR PROGRESS

Values are

- The ideals which the society expects its members to seek and observe in their daily life
- A set of principles or standards of behavior regarded desirable and important and held in high esteem by the society. The failure to hold them will result in blame, criticism or condemnation.

Different types of values

a.Personal Valuses

b.Social Values

c.Moral Values

d.Spiritual Values

Objectives of values

a) To clarify values and to analyse Problems:
b) To achieve an approach to life:
c) To have the historical perspective of human development upto modern age:
d) To have concern for others, to understand them and make this world better to live in:
e) To facilitate a critical thinking and to achieve a critical consciousness of reality:
f) To spell out accepted norms and counter values and their implications:
g) Accepted Norms:
h) Counter Values:
i) To achieve a humanistic attitude:

Significance of value education

Value education develops a well-balanced individual with a strong character and value. That is why you should send your child to a school that offers value education.

Value-based education aims at training the student to face the outer world with the right attitude and values. It is a process of overall personality development of a student. It includes character development, personality development, citizenship development, and spiritual development.

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Some people think that personality is an inborn character of a child and it can never be developed or homed. However, this is not true. Personality development sessions and a good school selection can a radical change in the personality of a child.

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UNIT 3: COMMISSIONS AND COMMITTEES ON VALUE EDUCATION

STRUCTURE

3.1 INTRODUCTION

Educational Initiatives of the post-independence period have unequivocally included emphasis on value in education. These are prominently included in recommendations of **Kothari Commission (1964-66),** curriculum for the ten-year school: A Framework (1975), **National Policy of Education** (1986 with 1992 modifications), **National Curriculum Framework** (1988) and the recommendations of Parliamentary Standing Committee on Human Resource Development — **Eighty First Report on Value based Education (1999).**

3.2 OBJECTIVES:

Following a study of this unit, you should be able to describe the various committees and commissions on value based education

3.3 National Curriculum Framework for school education (2000) has observed that "Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value based education programme. These five universal values represent the five domains of human personality intellectual, physical, emotional, psychological and spiritual — are correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity."

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In addition, key qualities like regularity, punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, responsibility, enterprise, sensitivity to equality, fraternity, democratic attitude and sense of obligation to environmental protection have been highlighted. The framework has proposed inculcation and nurturance of moral, ethical, humanistic and constitutional values.

3.4 UNIVERSITY EDUCATION COMMISSION (1948) headed by

Dr.Radhakrishnan considered the issues pertaining to the inclusion of religious and moral education in the educational content at the university stage. It was of the opinion that the great virtues of loyalty, courage, discipline and self sacrifice may be used for good or bad ends and as such spiritual training is included. Religion cannot be imparted in the form of lessons. It is a permeate influence, a quality of life, an an elevation of purpose. It held that no one could be made moral or spiritual, unless these qualities are native to and inherent in man. It recommended that while in schools stories, which illustrates great moral and religious principles are used, in college classes ideas, events and leading figures associated with religious movements should be studied. Religious instruction must bring awareness of the great historic insights. In order to ensure absolute religious neutrality of the state, what is good and great in every religion must be presented.

3.5 THE SECONDARY EDUCATION COMMISSION (1952)

headed by Dr.Lakshmanasamy Mudaliar converted the school stage. It considered the healthy trends arising from three sources.

1. The influence of the home, which is the dominant factor.
2. The influence of the school through the conduct and the behavior of the teachers themselves and the life in the school community as a whole.
3. Influence exercised by the public of the healthy and the extent to which public prevails in all matters pertaining to religious and moral codes of conduct.

No amount of instruction can supersede these three essential factors. It can be suppliemented to a limited extent by properly organized instruction given in schools.

3.6 KOTHARI COMMISSION OR THE EDCUATION COMMISSION (1964-66) headed by Prof. Kothari observed, "A

Serious defect in the school curriculum is the absence of provision for education to social, moral and spiritual values. A national system of education that is related to the life needs and aspirations of the people cannot afford to ignore the force of religion." It therefore recommended that a conscious effort should be made for the development of social, moral and spiritual values with the help of the ethical teachings of the great religions.

3.7 CURRICULUM FOR THE TEN YEAR SCHOOL (1975)

the curriculum was developed by NCERT in 1975. It emphasized, "The values enshrined in our constitution point towards the development of a pluralist open society and a state which is secular democratic and socialistic in nature." The school curriculum should be related to national integration, social justice, loyalty to duty and the common good. The student should be able to understand the value of national and civic property and take care of them. He should have a clear grasp of the principles of democracy, secularism and socialism.

3.8 THE DOCUMENT EDUCATION FOR PEOPLE (1978-79)

prepared under the chairmanship of justice Tarkunde suggests programmes to bring about educational transformation. The report states that "The value systems underlying education should emphasize social objectives, cooperation and team work, complementarily of intellectual and manual work, development of skills and building of character. The ethics of the existing system is highly authoritarian where values such as equality, love or truth, or spirit of enquiry cannot be fostered. Great emphasis will have to be placed on promoting a scientific outlo0ok on life and the basic values of pursuit of truth, equality, freedom, justice and the dignity of the individual".

Seminars on value oriented education at Simla in May 1981 suggested that an increasing stress is being laid on the formulation of objectives at uniting science and humanism, ethics and aesthetics and material welfare with spiritual welfare. It recommended inter-alia that value orientation should be the central focus of education and the teachers should be given the necessary training the in the effective methods of development of values among students and teachers.

3.9 NATIONAL CURRICULUM FRAMEWORK-2005-EDUCATION FOR PEACE

We live in an age of unprecedented levels of violence, with constant threats posed by intolerance, fanaticism, dispute and discordance. Ethical action, peace and welfare are facing new

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challenges. War and violence occur due to unresolved conflicts, though conflicts may not always lead to violence and war. Violence is one of the many possible responses to conflict. Non-violent conflict-resolution skills could be nurtured and applied constructively to disputes between the individuals, groups and nations. The space for peace education within the framework of National School Curriculum document is compellingly clear in the light of the escalating trends of, and taste for, violence globally, nationally and locally. Education is a significant dimension of the long-term process of building up peace – tolerance, justice, intercultural understanding and civic responsibility. However, education as practiced in schools often promotes forms of violence, both real and symbolic. Under these circumstances, the need to reorient education and therefore the school curriculum takes priority. As a value, it cuts across all other curricular areas, and coincides with and complements the values emphasized therein. It is, therefore, a concern cutting across the curriculum and is the concern of all teachers. Education for peace seeks to nurture ethical development, inclucating the values, attitudes and skills required for living in harmony with oneself and with others, including nature. It embodies the joy of living and personality development with the qualities of love, hope and courage. It encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution. Social justice is an important aspect of peace education. The concern for equality and social justice, which refers to practicing non-exploitation towards the have-nots, the poor and the underprivileged and creating a non-violent social system, is the hallmark of education for peace. Similarly, human rights are central to the concept of peace. Peace cannot prevail if the rights of individuals are violated. Basic to human rights are the values of non-discrimination and equality, which contribute to building a culture of peace in society. These issues are inter related. Peace education is thus a host of overlapping values. Peace education must be a concern that permeates the entire school life – curriculum, co-curriculum, classroom environment, school management, teacher-pupil relationship, teaching-learning processes, and the entire range of school activities. Hence, it is important to examine the curriculum and examination system from the point of view of how they may contribute to children's sense of inadequacy, frustration, impatience and insecurity. Also, the need to consciously counter the negative influence of the increasing violence around them, and its representation in the media, on the minds of children, and in its place promotes a reflective engagement with more meaningful aspects of living an ethical and peaceful life. Education in the true sense should empower individuals to clarify their values; to enable them to take conscious and deliberate decisions, taking into consideration the consequences of their actions; to choose the way of peace rather than violence; to enable them to be makers of peace rather than only consumers of peace. Suggestions for Peace Activities Set up special clubs and reading rooms in schools that concentrate on peace news and events that violate the norms of social justice and equality.

Compile a list of films — documentaries and feature films— that promote the values of justice and peace. Screen them from time to time in schools. Co-opt the media as a stakeholder in education for peace. Invite influential journalists and editors to address children. Ask for space in news papers and journals for children's views to be published at least once a month. Celebrate the cultural and religious diversity of India in schools. Organise programmes to promote an attitude of respect and responsibility towards women.

3.10 ACTIVITIES FOR PEACE AWARENESS

Age 5 + Handle with Care: Let children stand in a row. Give them a paper leaf of a teak tree or canna or banana plant. Let them pass the leaf over their heads in any way they want until it reaches the back of the row. A child then brings the leaf to the front and the cycle starts again. Children are then asked to look at the damage caused to the leaf as it has been handled. This activity could lead to a discussion about leaves and the different trees from which they come from. Damage to a single leaf is representative of damaging nature. The leaf stands for the whole of creation.

`Age 7+ Sharing Feelings: Let children sit in a circle and ask each other, "Which was the happiest day in your life? Why was it so happy?" Let each child answer the question. Let some of the children role play one or more of the experiences. As, children become more familiar with the idea of sharing their feelings, ask more difficult questions such as "What makes you really afraid? Why do you feel that way? How do you feel when you watch someone fighting? Why do you feel that way? What makes you really sad? Why?"

Age 10 + Overcome Injustice with Justice: Explain that there are many reasons for injustice in this world, that justice is a basic means for creating peace in the world. Give two or three examples of injustice. Ask the children to give more examples. Then ask the questions: "What was the cause of the injustice? How would you feel in the same situation?" Have the class.

Age 12 + be a Peace Lawyer: Tell the children that they are peace lawyers drawing up peace laws for a country. List five of the most important laws that they would each suggest? Which of the laws suggested by others are you prepared to add to your list? Which laws are you not prepared to accept?

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Check your Progress
Note: a. Write your answer in the space given below
b. Compare your answer with those given at the end of the unit
i. What are three healthy trends suggested by the secondary education commission?
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i. Who has headed for University Education Commision?

3.11 LET US SUM UP

- National Curriculum Framework for school education (2000) has observed that "Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value based education programme
- **University Education Commission (1948**) headed by Dr.S. Radhakrishnan considered the issues pertaining to the inclusion of religious and moral education in the educational content at the university stage.
- **The secondary Education commission** (1952) headed by Dr.Lakshmanasamy Mudaliar converted the school stage.
- **Kothari Commission or** The Education Commission (1964-66) headed by Prof.Kothari observed, "A Serious defect in the school curriculum is the absence of provision for education to social, moral and spiritual values.

3.12 UNIT-END EXERCISES

1. Explain the features of Kothari Commission
2. Discuss the features of University Education Commission

3.13 ANSWERS TO CHECK YOUR PROGRESS:

1. **Three healthy trends suggested by the Secondary Education Commission**
2. The influence of the home, which is the dominant factor.
3. The influence of the school through the conduct and the behavior of the teachers themselves and the life in the school community as a whole.

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4. Influence exercised by the public of the healthy and the extent to which public prevails in all matters pertaining to religious and moral codes of conduct.

2. Dr.S. Radhakrishnan

3.14 SUGGESTED READING

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UNIT – IV THEORIES OF MORAL DEVELOPMENT

NOTES

STRUCTURE:

4.1 INTRODUCTION

Keep in mind that the school child's head is not where yours is. It is not just a matter of physical growth-it is perhaps more a matter of intellectual change……their heads may be closer to the clouds. And perhaps that's why they see magic more clearly than we adults do.(Lefrançois, G. R. 2001: 374).

The general study of values is known as axiology. There are different theories and types of values and they are logically a part or derived from established schools of philosophy.

An analysis of various ethical theories as propounded by different thinkers in philosophy shows that a study of values centres around three main issues:

(i) Whether values are objective or subjective, that is impersonal
or personal;
(ii) Whether they are changing or constant; and
(iii) Whether there are hierarchies of values.

(i) Objective values exist regardless of man's personal feelings and desires. They are cosmic in character and may be regarded as realities derived from the nature of the universe itself. They draw an appreciative response from us regardless of our individual wishes, and can also be called impersonal values. Subjective values, on the other hand are relative to personal desire, which confess value on the object under consideration. Some subjective values are referred to as instrumental because they are instruments, or tools, used to obtain certain desired satisfaction. They are also known as personal values.

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(ii) Values may also be considered either constant or universal/changing. Constant values are absolute. They areas true today as they were in the past, and they apply to everyone regardless of background. Changing values on the contrary are likely to be responses to man's immediate need unlike absolute values. They arise in the course of man's daily experiences.

(iii) Whether or not one believes in a permanent hierarchy of values depends on one's general philosophy. The idealist ranks spiritual value high because such values help man to realize his ultimate goal. The realist, also believe that some values are more important than others, but he ranks empirical values high because they help man to adjust to objective reality. The pragmatist, on the other hand refuses to establish a hierarchy of values. For him one activity is likely to be as good as another if it satisfies an essential social need and possesses instrumental value**.**

4.2 OBJECTIVES

After reading this unit, you will be able to:

1. Elucidate the Theories of values
2. Theories of value development

4.3 THEORIES OF VALUES

1. Hedonistic Theory - In this theory pleasure is the main base. Human words and deeds are termed as good as bad on this very basis.

2. Intuitional Theory - In this theory Intuition is taken as standard instead of pleasure. Man's act is judged by intuition only.

3. Rigourist Theory - In this theory neither pleasure nor intuition, but duty is the sole standard. In this theory there is more and more objectivity and rationalism, no place for emotion. According to this theory duty is the supreme concern and no other worldly matters.

4. Legalistic Theory - According to this theory the authority of law of the land is the supreme.

5. Idealistic Theory - According to this theory perfection is the only standard. Any personality or idea is termed as good, if it is perfect. There may be several measures for rating the perfection.

6. Religious Theory - According to this theory religious is the standard, which binds a group, a community etc. It may be revealed or natural revealed religion or natural. Revealed religion is one, which is governed by various supreme personalities like Lord Rama, Krishna, Christ, Buddha, Mahavira etc. Natural Religion is based on several compassions governing the human behaviour through very broad spectrum. In the context of Value Education, Natural religion is to be preferred as it has a secular outlook a vital requirement of our educational system. The ancient hindus recommended the pursuit of three important impersonal values. Truth (Satyam), Goodness (Shivam) and Beauty (Sundaram) and four personal values of Dharma (righteousness), Artha (wealth), Kama (desire) and Moksha (self-realization). The French cherished the values of liberty, equality and

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fraternity. The Greeks and English gave to be world 'democracy' as a value.

In this modern world 'scientific temper' has emerged as a value indispensable to all. 'World peace' and 'world citizenship' are also considered as values by many. Broudy (1965) has given eight different areas of values - Economic Values, Health (Bodily) and Recreational Values, Social Values, Moral Values, Aesthetic Values, Intellectual Value and Religious/Spiritual values. He has also given different aspects positive and negative aspects higher and lower aspects.

Reid (1965) has classified values under three headings –

(i) Values which are accepted by civilized people as being basic to individual and social living;

(ii) Values which are broadly agreed upon by responsible educationists in western democracy; and

(iii) Values which are held to be important and valuable by some schools or leaders of thought but not by others, values which are more under dispute. They might be disputed for two reasons; (a) because one party holds the other's values to be projections of personal or group (temperament) e.g. the arguments between those who like tough, and those who like 'sensitive' values or (b) because one party asserts, and the other denies the 'absoluteness' of certain values.

N.C.E.R.T. has developed a list of 83 values which are regarded as worthy of consideration for the educationists. In order to facilitate comprehension these are classified into five broad categories by Dr. V.K. Gokak, former Vice-Chancellor of Shri Sathya Sai Institute. These categories are: (1) Truth (2) Right Conduct (3) Peace (4) Love (5)Non-violence.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List theories of values?

4.4 THEORIES OF VALUE DEVELOPMENT

Three psychological theories deal extensively with the development of human values. They are cognitive development theory, social learning theory and psychoanalytic theory (Ryan, 1985).

1. Cognitive Development Theory-

Jean Piaget pioneered cognitive developmental approach and further Lawrence Kohlberg developed it. According to this theory human learner is a stimulus seeking entity rather than a creature who learns

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entirely through conditioning. Human being have innate capacities of influencing the kind of interactive experiences they have and determining the reciprocal effects of experience upon people and their future development. In effect each personal is a self organizing
Being Cognitive development theory has tended to take basic motivation for granted and to concentrate upon the development of the human capacity for organizing experience into meaningful structures of increasing complexity and abstraction. By structural development it is meant that an active interplay with the environment. Value development requires not merely responsiveness to experience and training or internalization of given prescription or proscriptions but an active organizing process by which things and the values attached to them come to seen in a new light. Piaget had observed clearly defined stages or structures of thought in intellectual development and moral development. In this view people go through similar stages of moral development. The similarity exists in the thinking process, i.e. the way people, at a particular stage, process the moral problem. The human being moral development takes place in a step-wise sequence through various stages of moral reasoning. The stages of moral thinking are irreversible. The stages of moral reasoning are invariant. In other words individuals do not skip any one stage, say for example stage one to three. The shifting of an individual from one stage to next higher stage takes longer time.

Piaget has laid the foundation for understanding the developmental phases in moral judgement of the child. His main areas of research were:

a) how children act upon rules and laws;
b) how children judge bad acts and lies;
c) how children look upon punishment and justice.

Piaget (1932) used the interview method to find out the various stages of moral development of the child. According to him, there are four stages:

(i) Anomy - (the first five years) - Piaget called the first stage anomy, the stage without the law. At this stage the behaviour of the child is neither moral nor immoral but is nor moral or amoral. That is, his behaviour is not guided by moral standards. The regulators of behaviour are pain and pleasure.

(ii) Heteronomy Authority (5 to 9 years) - This stage of moral development may be called the discipline of artificial consequences imposed by adults. Moral development at this stage is controlled by external authority. Rewards and punishments regulate moral development.

(iii) Heteronomy Reciprocity (9 to 13 years) - At this stage, there is the morality of cooperation with peers or equals. This stage is regulated by reciprocity which implies, ‘we should not do to others what will be offensive to us’. Conformity with the group becomes imperative at this stage.

(iv) Autonomy Adolescence (13 to 18 years) - Piaget calls this stage the equity stage also. As Piaget puts it, while reciprocity demands strict equality, autonomy demands equity, taking into account such

factors as motive, circumstances etc. The individual at this stage is fully responsible for his behaviour.

4.5 THEORY OF KOHLBERG (1969, 1981 AND 1984)

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extended and refined Piaget basic theory of the development of moral values. Kohlberg theorized that people progress through three levels (comprising six stages) as they develop abilities of moral reasoning. They are:

I. PRE-CONVENTIONAL LEVEL:

This level of moral reasoning includes the rules set down by others and the children follow them. There are two stages of this level: Stage one — Punishment and Obedience Orientation: At the first stage physical consequences of an action determine whether it is good or bad. Avoidance of punishment and deference to power are values in their own right, not in terms of respect for an underlying moral order supported by punishment and authority.

Typical Response: I will do it because I want to keep out of trouble.

Stage two - Instrumental Relativist Orientation:

What's right satisfies one's own needs and occasionally the needs of others. Elements of fairness and reciprocity are present, but they are mostly interpreted in a "you scratch my back, I scratch yours" fashion. Typical Response: "If you help me out, may be I will help you sometime".

II. CONVENTIONAL LEVEL:

At this level the individual adopts rules and sometimes subordinates his own needs to the needs of the group. The expectations of the family, the group or the nation from adolescents are seen to be valuable in their own right, regardless of immediate and obvious consequences. The attitude is not only of personal expectations and social order but of loyalty to it, of actively maintaining, supporting and justifying the order, and of identifying with the persons or groups involved in it.

Stage three - Good Boy - Good Girl Orientation:

Good behaviour is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of morality. Behaviour is frequently judged by intention - "he means well", because important for the first time. One earns approval by being nice.

Stage four - The Law and Order Orientation: Law and order means performing one's own duty properly, showing respect for authority, and maintaining the given social order for its own sake.

III. POST CONVENTIONAL LEVEL:

People define their own values in terms of ethical principles they have chosen to follow.

Stage five - Social Contract Orientation: What's right is defined in terms of both the general individual right and in terms of the standards that have been agreed upon by the whole society. In contrast

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to the stage four, laws are not frozen, they can be changed for the good of society.

Stage six - Universal Ethical Principle Orientation: In this stage, what's right is defined by the decision of the conscience according to self-chosen ethical principles. These principles are abstract and ethical, not specific moral prescriptions. In essence these are universal principles of justice, the reciprocity and equality of human rights, and respect for the dignity of human beings as individual persons. Typical Response: The law should be subordinate to higher principle of Justice. One should act in accordance with these super ordinate principles rather than maintaining simple conformity to the law.

At the pre-conventional level of moral reasoning, children simply obey authority figures to avoid being punished. For example, if a piece of chocolate/biscuit falls from a child's hand and mother has seen it, the child usually will not eat it. Children's needs and desires become important at this stage, yet they are aware or take care of the interests of other people. In a nutshell, they consider the interest of others when they make moral judgement. But they still look out for ways to satisfy their needs.

Morality is defined in terms of cooperation with peers. This is the stage at which children have unquestioning belief in the Golden Rule (Hogan & Emper, 1978). Because of the decrease in egocentrirism that accompanies concrete operations, children are cognitively capable of putting themselves in someone else's shoes. Thus they consider the feelings of others while making moral decisions. No longer do they simply do what will not get them punished (stage-1) or what makes them feel good (stage-2). Society's rules and laws replace those of the peer group. A desire for special approval by parents no longer determines moral judgements. Laws are followed without question, and' breaking the law can never be justified. Most adolescents are probably at this stage. At this stage, the children realize that the laws and values of a society are somewhat arbitrary and specific to that society (Hogan and Emfer, 1978) Laws are seen as necessary to preserve the social order and to ensure the basic rights of life and liberty.

In stage-6 one's ethical principles are self-chosen based on abstract concept such as justice, equality and value of human rights. Laws that violate these principles can and should be disobeyed because justice is above the law.

Kohlberg's (1958) core sample was comprised of 72 boys, from both middle - and lower-class families in Chicago. They were ages 10, 13 and 16. He later added to his sample, younger children, delinquents, and boys and girls from other American cities and from other countries (1963, 1970).

The basic interview consists of a series of dilemmas such as the following:

Heinz Steals the Drug In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors though might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He

paid $200 for the radium and charged $2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug-for his wife. Should the husband have done that? (Kohlberg, 1963, p.19)

Kohlberg is not really interested in whether the subject says "yes" or "no" to this dilemma but in the reasoning behind the answer. The interviewer wants to know why the subject thinks Heinz should or should not have stolen the drug. The interview schedule then asks new questions which help one understand the child's reasoning. For example, children are asked if Heinz had a right to steal the drug, if he was violating the druggist's rights, and what sentence the judge should give him once he was caught. Once again, the main concern is with the reasoning behind the answers. The interview then goes on to give more dilemmas in order to get a good sampling of a subject's moral thinking. Should Heinz steal the drug? Why or why not? From Kohlberg's point of view, what the participant thinks Heinz should do is not important. The important thing is the justification of the action. Examples of possible arguments that belong to each of the six stages are as follows:

Stage one: Heinz should not steal the medicine for fear of being put into prison.

Stage two: Heinz should steal the medicine because he will be much happier if his wife is healed.

Stage three: Heinz should steal the medicine because his wife expects him to do so.

Stage four: Heinz should not steal the medicine because stealing is against the law.

Stage five: Heinz should steal the medicine because everyone has a right to live, regardless of what the law says.

State six: Heinz should steal the medicine because human fife is a more fundamental value than property rights.

Stage seven: Heinz should not steal the medicine because sickness is just part of the natural life-and-death cycle.

They should just enjoy the time they have left together (Kohlberg's stages, 2004).

The stages are structures of moral judgement or moral reasoning. The structure of moral judgement needs to be distinguished from the 'content' of moral reasoning. Kohlberg cites an example of moral dilemma (Heinz dilemma) to make the point clear. The dilemma raises the issue of stealing a drug to save a dying woman. The inventor of the drug is selling it for ten times what it costs him to make it. The woman's husband cannot raise the money and the seller refuses to lower the price or wait for payment. What should the husband do?

The choice endorsed by subject (steal, don't steal) is called the content of his moral judgment in the situation. His reasoning about the choice defines the 'structure' of his moral judgment.

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The reasoning, according to Kohlberg, centers on the following 10 issues of concern to persons in usual moral dilemmas:

1. Punishment
2. Property
3. Role of concern of affection
4. Role of concern of authority
5. Law
6. Life
7. Liberty
8. Distributive Justice
9. Truth
10. Sex

The stage of structure of a person's moral judgement defines: 1) What he finds valuable in each of these moral issues (life, law) i.e. how he defines the values 2) Why he finds it valuable i.e. the reasons he gives for valuing it. As an example: at stage-1, life is valued in terms of power or possessions of the persons involved, Stage-2, for its usefulness in satisfying the needs of the individual in question or others, at stage-3, in terms of individuals relations with others and their valuations for him, at stage-4 in terms of social or religious lawonly at stage-5 & 6 life is seen as inherently worthwhile, apart from other considerations.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List three levels of Kohlberg's moral development?

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2. Social Learning Theory Approach -

According to social learning theorists, Bandura and Walters (1963), for example, children adopt desirable behaviour patterns not only as a result of rewards and punishment but also through imitation.

Imitation, they claim, plays an important role in learning of deviant as well as desirable behaviour. Such a claim has been substantiated by cross-cultural as well as laboratory studies. Moral and other types of behaviours are learnt by observing the elder's behaviours rather than through deliberate instructions. Children learn more by imitating what

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elders do than by what the elders ask children to do. That is, the child learns by observing the way the parents and the others behave with others or with them. Similarly reading good literature has similar effect. Bandura (1963) has demonstrated the effect of observational learning on children behaviour. It is, therefore, recommended that children may be encouraged to read good literature, to watch such programmes on television etc. Children model themselves on adults they like. In order to study the effect of rewards and punishment through modeling or imitation on children's social and moral conduct, Bandura, et al (1963) conducted experiments. He took four groups of children. First group watched a film model being punished for aggressive behaviour, and second watched that a model was rewarded for showing the same type of aggressive behaviour. One control group was shown a highly active but non-aggressive model.

And another control group saw no models at all. When the children were observed subsequently while they were at play, those who had witnessed the aggressive model being rewarded, indulged in significantly more hostile acts than children in any other group. In fact such findings of Bandura et al are quite in tune with development of empathy. And young children display more empathy than others in watching games and sports, drama or a film. Further, it is a general observation that empathy does has a significant effect on individuals' day to day actual behaviour and conduct. Making use of development of empathy we can help children develop desirable feelings and attitudes, which in turn, will help in controlling the actual behavior and conduct of children.

Bandura's findings are of much practical use even in regard to refraining an individual from an immoral act. Whereas Eysenck's conditioning theory holds that children have to be punished in order that they refrain from an immoral act, Bandura's social learning theory suggests that children may equally well, or even better, learn to inhibit undesirable behaviour by simply watching a model being punished.

According to learning theorists, conscience develops more directly in terms of a child's reinforcement experience (Haffman, 1970). Generally, children are not aware of what is good or bad. They are neither moral nor immoral. They learn those from the parents, teachers and society. A child is punished if he does something 'bad' or 'wrong'. He is rewarded if he does something 'good' or 'right'.

Throughout his childhood and adolescence his experiences are rewarded and punished. Gradually the behaviour pattern of the child begins to conform to his authority. He learns that reward is linked with good behaviour while punishment is associated with bad conduct.

Learning the rules of conduct is based on the principle of internalization. The child takes the externally imposed rules of behaviour and makes them a part of his behaviour. Through direct and indirect experiences of fear of punishment (moral anxiety), a child learns to follow moral action. The society also contributes to it by providing and expanding learning opportunities beyond those provided in the home by peers and by neighbourhood groups.

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It is difficult to predict moral behaviour in situations which do not involve the fear of punishment or positive reinforcement. Hartshorne and May (1928) found no relationship between honest behaviour and exposure to moral training.

3. Psychoanalytical Theory -

The founder of psychoanalytic theory was Sigmund Frend, the Viennese medical doctor. According to psychoanalytic theory the human nature is driven by irrational impulses which must be controlled. Frend never made any explicit statement about morality. But the basic principle of pleasure and pain has implication in the development of morality. Frend (1922) divided the mind into three parts i.e. Id - Pleasure seeking and primary source of intrinsic energy;

Ego - The reality principle. It acts as a balancing force between the Id and super ego tendencies which tend to contradict each other; Super ego - the source of moral control. It is also known as conscience related with rightness or wrongness of conduct.

As the child grows in age he learns to govern his behaviour by facing realities. The older children and parents modify the activities of the young child. Thus the child internalizes the order of the parents in his super ego. By doing so he avoids punishment. Flugel (1955) commented that the psychoanalyst had not necessarily solved the moral or quasi-moral problems concerned but he had taken a big step towards rendering a solution possible by bringing to bear upon the conflict. Many studies have been conducted to find out the relationship between transgression reactions and other moral response variables. It was difficult to test the psychoanalytical interpretation of punishment as it did not discriminate the responses of children between various punishments and various situations occurrence of consequences.

4.6 LET US SUM UP

In this unit we have discussed four major dimensions of development of school going children: Cognitive, Social, Moral and Emotional development. Cognitive developmental views of Piaget characterise the developmental stage of the child at 6 to 11 or 12 years as concrete operational. As the child grows physically and mentally, his behaviour shows marked differences from the earlier stages. Socially, children of this age group like the company of their friends and peers more than their parents. They are busy in learning various skills which bring change in emotional expressions. Learning what is socially right and wrong goes along with the above dimensions of development. At this stage development is more affected by learning and training. This is where schooling becomes important.

4.7 UNIT-END EXERCISES

1. Brief about Social Learning Theory Approach
2. What is Psychoanalytical Theory?

4.8 CHECK YOUR ANSWERS FOR YOUR PROGRESS

Theories of Values

1. Hedonistic Theory

2. Intuitional Theory

3. Rigourist Theory

4. Legalistic Theory

5. Idealistic Theory

6. Religious Theory

Kohlberg's Three level

1. Pre-conventional
2. Conventional
3. Post-conventional

4.9 SUGGESTED READING

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UNIT 5 FOSTERING MORAL DEVELOPMENT

STRUCTURE

5.1 INTRODUCTION

The study of moral development is one of the oldest topics of interest to those curious about human nature, but the implementation of moral education curricula has not taken place without controversy. Educators and families active in these endeavors have grappled with the important distinction that theories deal with moral reasoning rather than with actual moral behavior. Successful programs have incorporated values education at the global, local, and individual levels.

5.2 OBJECTIVES

From this unit the student can understand the importance of Moral development in global, local and individual level.

5.3 GLOBAL LEVEL—DISTRICT WISE APPROACH.

Many schools have chosen to institutionalize a global, inclusive approach to character building with input from teachers, administrators, parents, and, at the higher grade levels, even students (see Kohlberg, 1980; Lickona, 1992). Here, values education is found across the curriculum, implemented throughout the school building, and connected to the home. Such programs emphasize the individual citizen as a member of the social institution and advocate particular levels of moral behavior. They provide students with a framework of expected behavior; violations of these standards can then be addressed. At the elementary level, students receive guidelines and are invited to discuss violations and their consequences. In middle school and throughout the high school years, students are more involved in the creation and

maintenance of guidelines and even play a significant role in the decision making surrounding violations of the guidelines.

NOTES

5.4 LOCAL LEVEL—CLASSROOM INSTRUCTION.

At the more local level, the teacher might choose to capitalize on students' natural curiosity and might teach values and decision making through "What if...?" discussions. The classroom is an ideal laboratory in which students can test hypothetical situations and potential consequences. Teachers must recognize the cognitive abilities of those in their class and maximize these abilities through problem-solving activities. Being an effective moral educator is no easy task. Teachers must reexamine their teaching role; they must be willing to create cognitive conflict in their classrooms and to stimulate social perspective taking in students (see Reimer, Paolitto, & Hersh, 1990).

5.5 INDIVIDUAL LEVEL—CONFLICT MANAGEMENT.

The shootings in Jonesboro, Arkansas; Columbine, Colorado; and elsewhere in recent years clearly showed the most horrific face of school violence and drew attention to the overall problem of violence in schools. Families want schools to provide students with the necessary tools to mediate serious conflicts without violence, and teachers and administrators are evaluating or initiating conflict resolution programs in many schools (see Bodine, Crawford, & Schrumpf, 1994).

Children's conflicts and their understanding of conflict-related events are a critical context for the development of both their moral understanding and their behavior (see Killen, 1996). Although a great deal of attention is given to aggressive conflicts because of the nature of the consequences, nonaggressive conflicts are more pervasive across all age and grade levels. Many children's conflicts require them to coordinate both moral and personal elements. In peer-peer conflicts children explore the boundaries between their own legitimate personal needs and goals and the legitimate needs and goals of others.

Teachers are in a position to foster the necessary social skills to allow students to become autonomous and socially competent individuals. Through the use of cooperative learning, a teacher builds a collaborative atmosphere in the classroom. This collaboration is an opportunity for each student to demonstrate the social competence that helps the group reach equitable solutions while fostering personal success. Noddings (1995) suggested organizing curriculum around "themes of care," to build social competence, tolerance, and altruism throughout children's development.

NOTES

Through efforts like these to foster sound moral development, teachers play a tremendous role in preparing students to be good citizens in a world in which the potential for conflicts continues to increase.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What are three levels of approach for moral development?

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5.6 LET US SUM UP:

1. Global Level: Many schools have chosen to institutionalize a global, inclusive approach to character building with input from teachers, administrators, parents, and, at the higher grade levels, even students

2. Local Level: At the more local level, the teacher might choose to capitalize on students' natural curiosity and might teach values and decision making through "What if...?" discussions.

3. Individual Level:T he shootings in Jonesboro, Arkansas; Columbine, Colorado; and elsewhere in recent years clearly showed the most horrific face of school violence and drew attention to the overall problem of violence in schools.

5.7 UNIT-END EXERCISES

1. Discuss Global Level Approach of moral development

2. Discuss Individual Level Approach of moral development

5.8 ANSWERS TO CHECK YOUR PROGRESS:

Three levels

1. Global Level
2. Local Level
3. Individual Level

5.9 SUGGESTED READNING

- Adhikari G.S . a Study of values in Relation to SES of Rural Students' Indian Psychological Abstract 249 (1) 39.
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UNIT 6 MEASUREMENT OF VALUES:

NOTES

STRUCTURE :

6.1 INTRODUCTION

Psychological attributes are involved in very simple phenomena like in time taken to react to a stimulus, i.e. reaction time, and also in highly global concepts like happiness. It is difficult to count and specify the number of psychological attributes that can be assessed. Assessment is the first step in understanding a psychological attribute. Assessment refers to the measurement of psychological attributes of individuals and their evaluation, often using multiple methods in terms of certain standards of comparison.

6.2 OBJECTIVES:

The measurement of quality is nothing but the comparative analysis of factors which are in qualitative manner. This unit highlights the importance of measuring the values like intelligence etc.

6.3 MEASURING THE VALUES

Any attribute will be said to exist in a person only if it can be measured by using scientific procedures. For example, when we say, "Harish is dominant", we are referring to the degree of 'dominance' in Harish. This statement is based on our own assessment of 'dominance' in him. Our assessment may be informal or formal. Formal assessment is objective, standardised, and organised. On the other hand, informal assessment varies from case to case and from one assessor to another and, therefore, is open to subjective interpretations. Psychologists are trained in making formal assessment of psychological attributes. Once assessment is done, we can use this information to predict how Harish

will probably behave in future. We may predict that Harish, if given a chance to lead a team, will most likely be an authoritarian leader. If the predicted consequence is not what we want, we may want to intervene to effect a change in Harish's behaviour. The attribute chosen for assessment depends upon our purpose. In order to help a weak student perform well in examinations, we may assess her/his intellectual strengths and weaknesses. If a person fails to adjust with members of her/his family and neighbourhood, we may consider assessing her/his personality characteristics. For a poorly motivated person, we may assess her/his interests and preferences. Psychological assessment uses systematic testing procedures to evaluate abilities, behaviours, and personal qualities of individuals. Some Domains of Psychological Attributes Psychological attributes are not linear or uni dimensional. They are complex and expressed in terms of dimensions. A line is a mere aggregate of many points. A point occupies no space. But think of a box. It occupies space. It can be described only in terms of its three dimensions, i.e. length, width, and height. Similar is the case with psychological attributes. They are usually multi-dimensional. If you want to have a complete assessment of a person, you will need to assess how s/he functions in various domains or areas, such as cognitive, emotional, social, etc.

6.4 ATTRIBUTES TO BE MEASURED:

We will discuss in this chapter some important attributes that are of interest to psychologists. These attributes are categorised on the basis of varieties of tests used in psychological literature.

1. Intelligence is the global capacity to understand the world, think rationally, and use available resources effectively when faced with challenges. Intelligence tests provide a global measure of a person's general cognitive competence including the ability to profit from schooling. Generally, students having low intelligence are not likely to do so well in school-related examinations, but their success in life is not associated only with their intelligence test scores.

2. Aptitude refers to an individual's underlying potential for acquiring skills. Aptitude tests are used to predict what an individual will be able to do if given proper environment and training. A person with high mechanical aptitude can profit from appropriate training and can do well as an engineer. Similarly, a person having high language aptitude can be trained to be a good writer.

3. Interest is an individual's preference for engaging in one or more specific activities relative to others. Assessment of interests of students may help to decide what subjects or courses they can pursue comfortably and with pleasure. Knowledge of interests helps us in making choices that promote life satisfaction and performance on jobs.

4. Personality refers to relatively enduring characteristics of a person that make her or him distinct from others. Personality tests try to assess an individual's unique characteristics, e.g. whether one is dominant or submissive, outgoing or withdrawn, moody or emotionally

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stable, etc. Personality assessment helps us to explain an individual's behaviour and predict how she/he will behave in future.

5. Values are enduring beliefs about an ideal mode of behaviour. A person having a value sets a standard for guiding her/his actions in life and also for judging others. In value assessment, we try to determine the dominant values of a person (e.g., political, religious, social or economic). Assessment Methods Several methods are used for psychological assessment. You have learnt about some of these methods in Class XI.

6.5 TESTS TO MEASURE THE VALUES

Psychological Test is an objective and standardised measure of an individual's mental and/or behavioural characteristics. Objective tests have been developed to measure all the dimensions of psychological attributes (e.g., intelligence, aptitude, etc.) described above. These tests are widely used for the purposes of clinical diagnosis, guidance, personnel selection, placement, and training. Besides objective tests, psychologists have also developed certain projective tests, especially for the assessment of personality.

Interview involves seeking information from a person on a one-to-one basis. You may see it being used when a counsellor interacts with a client, a salesperson makes a door-to-door survey regarding the usefulness of a particular product, an employer selects employees for her/his organisation, or a journalist interviews important people on issues of national and international importance.

Case Study is an in-depth study of the individual in terms of her/his psychological attributes, psychological history in the context of her/his psychosocial and physical environment. Case studies are widely used by clinical psychologists. Case analyses of the lives of great people can also be highly illuminating for those willing to learn from their life experiences. Case studies are based on data generated by different methods, e.g. interview, observation, questionnaire, psychological tests, etc.

Observation involves employing systematic, organised, and objective procedures to record behavioural phenomena occurring naturally in real time. Certain phenomena such as mother-child interactions can be easily studied through observation. The major problems with observational methods are that the observer has little control over the situation and the reports may suffer from subjective interpretations of the observer.

Self-Report is a method in which a person provides factual information about herself/himself and/or opinions, beliefs, etc. that s/he holds. Such information may be obtained by using an interview schedule or a questionnaire, a psychological test, or a personal diary.

NOTES

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define case study method

6.6 LET US SUM UP

* Attributes like intelligence, aptitude, interest, personality and values to be testified

* The measuring tools for these attributes are Psychological tests like Interview, case study, observation and self report

6.7 UNIT-END EXERCISES

1. List the attributes of values

2. Explain observation method

6.8 CHECK THE ANSWERS TO UNDERSTAND YOUR PROGRESS

Case Study is an in-depth study of the individual in terms of her/his psychological attributes, psychological history in the context of her/his psychosocial and physical environment.

6.9 SUGGESTED READING

- Adhikari G.S . a Study of values in Relation to SES of Rural Students' Indian Psychological Abstract 249 (1) 39.
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UNIT -7 MORAL DEVELOPMENTS

NOTES

STRUCTURE

7.1. INTRODUCTION:

Moral principles are the laws, sanctions and everyday practices of the social world. If any culture is to survive, it must have rules regarding what is right and wrong, what is permitted and prohibited and what is fair and unjust. In most societies, for example, people are not permitted to kill one another or to steal one another's property. Added to such formal laws are the many social conventions that govern everyday behavior, such as giving up a seat to an older person, saying 'please' and 'thankyou' in certain situations, and waiting in line for one's turn. Furthermore, one also must learn the specific regulations and expectations of their more immediate social environment, including the rules of their family, their classroom and very importantly, their peers and playmates. Needless to say, acquiring social rules of this type comprises a very important part of one's development.

Social rules generally are designed to guide people in discerning what is 'right' behavior and what is 'wrong' behavior. For this reason,external constraints but of inner constraints as well. True freedom is somethings to be won through a slow and gradual victory over the influence that tends to make one its slave. It involves a struggle against oneself; it implies self-conquest.

7.2 OBJECTIVES:

From this unit, the student can understand the meaning of the term moral development and the concepts related to them.

7.3 FREEDOM CAN BE DIMINISHED OR LOST BY VARIOUS FACTORS

Moral development is the process through which the people develop their attitudes and behaviours.

a. Violence-Physical or moral e.g. an innocent man feels obliged to confess a crime because his child is being tortured before his eyes.

b. Emotions-fear, anger etc. e.g. jealous lover gets so worked up that he ends by killing his rivals. Was he acting as a completely free agent?

c. Habits-of lying, stealing masturbation etc. which may make subsequent acts semi-automatic.

d. Psycological causes – a traumatic experience in the past which strongly influences one's present choice.

e. Propaganda, Public Opinion – e.g. with rampant atheism in china, can it be said that a Chinese youth is an atheist by choice?

We have often heard elders telling children 'You are a good child. Good children listen to their elders'. Even when we find two children fighting, beating, or snatching things, we often say 'Good children do not behave like this'. Learning to behave in a socially approved manner is a gradual and long process. By the time children enter school, they are expected to be able to distinguish right from wrong in simple situations. They are supposed to know the difference between good and bad behaviour. The first essential thing in learning to be a moral person is to follow the laws, customs, and rules of the society. Even very young children are expected to learn and abide by the rules set by parents and others in authority. Social, Emotional and Moral Development Child Development : An Introduction 56 Thus, some unwritten rules in every family serve as guidelines for children's behaviour. Of course, during the pre-school years children do not have their own concept of morality and possess no clear understanding of social rules, except for the regulations laid down by adults. Their behaviour is characterised by automatic obedience to rules without reasoning or judgement. They do judge their act right or wrong in terms of its physical consequences. They learn that they are expected to follow these rules, failing which they will be punished or will not get social acceptance. The example given below will help us to understand the pattern of moral development at this age. Balu and Puru play together everyday. Balu is fascinated by Puru's toys, particularly, a small car. One day Balu feels like taking his car home. But, on second thoughts, he decides not to take it as Puru's mother will not allow him to play with Puru again. Although, Balu decides against taking the car away, he is not conscious that taking the car is an immoral act. Rather, he is prompted to take this decision due to the consequent possibility that if he does so he will not be allowed to play with his friend. It is this physical consequence that controls his behaviour and not any internal concept of morality. Gradually, the child begins conforming to the social expectations in order to gain rewards. The child adopts 'good behaviour' which may be seen by the adults as 'morally right behaviour' in order to gain some reward rather than to avoid punishment as he used to do earlier. This type of a good behaviour still does not reflect true understanding of right and wrong. Rhea helps others and shares her things with others, and always speaks the truth. The child considers this behaviour moral because it pleases others and

gets social approval from parents, peers and others. Children also develop, in course of time, a sense of respect for authority and the value of following commonly accepted fixed rules by all. Between the ages of live and seven or eight the rigid concept of right and wrong learnt from parents and other adults are gradually modified. As a result, children begin to take into consideration the specific circumstances related to moral violations. For a five-year-old lying is always bad but- an older child recognizes that lying is justified in some situations and is not, therefore, always bad. At this stage, they develop conflicts when they find that the elders who have taught them certain rules of behaviour do not themselves follow them at times. For example, Nity's friend comes to ask for a colour box. Nity has a colour box at home and she does not mind giving it to her friend but her mother refuses by saying that she does not have it. This kind of behaviour of elders often creates value conflicts in children. Later, children develop a conscience of their own. An action becomes right not because the society says it is right but because his/her conscience says so. It involves the development of a set of personal moral principles rather than acceptance of the principles of one's social or cultural group. This maturity in moral behaviour is closely linked with maturity if social and emotional development as well. Behaving in a particular way not at the behest of elders or someone else but on one's own reinforces, in social terms, the personal identity of the growing child. This also assumes gradual replacement of purely emotional reactions with a rational understanding of consequences to specific actions.

NOTES

Having understood the pattern of moral development in children, arrange the following statements in a logical order indicating the sequence in the pattern that moral development takes place in children. i) Children develop a sense of respect for authority. ii) The child begins conforming to the social expectations in order to gain rewards. 57 iii) Children begin to take into consideration the specific circumstances related to moral violations. iv) Children develop a conscience of their own. An action becomes right not because the society says it is right but because his conscience says so. v) Children's behaviour is characterised by automatic obedience to rules without reasoning or judgement

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is moral development?

NOTES

7.4 LET US SUM UP

Moral principles are the laws, sanctions and everyday practices of the social world. If any culture is to survive, it must have rules regarding what is right and wrong, what is permitted and prohibited and what is fair and unjust. In most societies, for example, people are not permitted to kill one another or to steal one another's property

7.5 UNIT-END EXERCISES

1. Define the teachers role developing moral values among the children

2. Discuss the parents role in developing moral values among the children

7.6 CHECK YOUR ANSWERS PROGRESS NOTES :

Moral development is the process through which the people develop their attitudes and behaviours.

7.7 SUGGESTED READING

- Adhikari G.S . a Study of values in Relation to SES of Rural Students' Indian Psychological Abstract 249 (1) 39.
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UNIT- 8

APPROACHES IN MORAL DEVELOPMENT

NOTES

STRUCTURE

8.1 INTRODUCTION

Moral education in the school plays major role in developing moral values among the children. Teaching of moral values must support moral development of the children. Moral values must be properly taught to the students at their young age because it is the age whatever the students learned from the environment will be with them for long period. To ensure the peaceful life in the planet, realization of moral education is very important. It is evident that in some of the schools, moral education is one of the subjects and in other places, moral education is integrated with other subjects. Moral development should not be just considered as obedience and following the framed rules. Apart from that, they should be focused towards social values such as helping others, commitment, honesty, integrity, giving respect to elders, respecting rules and regulations and so

on. Parents and teachers are the major role players in developing the moral values, because the children spent most of their times in either school or home. Hence, moral development is very important which must be taught in school education. In this study, apart from discussing about moral development, its meaning, some of the moral developmental models are also discussed.

8.2 OBJECTIVES

After going through the unit, you will be able to understand

- Understand the concept of moral value
- Importance of developing moral values and moral development
- Meaning of moral value
- Moral development
- Moral developmental models
- Piaget's idea about moral development
- Kohlberg's theory of moral development
- Emotional development

8.3 MORAL VALUES

The major aim of moral education is developing the moral values among the children. Value education normally teaches moral values rather than teaching moral development of children. Teaching of moral values must support moral development of children. At the same time, moral education will not help to achieve the moral values among the children, if the country has moral misbehaviors such as lack of work ethics, pervasive corruption, lack of accountability, violence at local and international level. If the country want to get rid of the above issues, moral education should be taught among the children with more seriousness and commitment. In order to survive in this planet with more peace, realization of moral education is very important and due place should be given in the curriculum. Normally, the children are considered as good children, if they listen and agree whatever the teachers taught. They will label such student as obedient and good. The children's behaviors' are restricted with their obedience and following the rules. It is also common to see that if the children gives respectful answers and achieves high score, they are labeled as good student. Moral development should not be considered merely with the obedience or compliance but must be considered with other social values such as helping others, commitment to honesty, integrity, not cheating, not stealing, giving respect to individuals, respecting rules and regulations and

so on. Teacher educators think that their job is to moralise, preach or lecture which makes tune off and 'pull down their shutters'. This kind of attitude will hide one's feelings, thoughts, desires and convictions and will pay mere lip service to moral values and ideas but no real commitment to them. Most of the times, the teachers feel compliance and obedience are the moral values and being good. But, it is to be meant that it is suppression and denial of "undesirable', unacceptable feelings and desires. The other reasons is that the teachers have rules which must be followed by all the students and the students who follow the rules are treated as good students. The rules framed by the teachers such as don't do that, you should not in the class and corridor, etc to be called as trivial and situation-appropriate rules. It is very important that moral values and rules that are regulatory, must be according to smooth functioning of the class room.

8.4 What is moral development?

Moral development involves with the thoughts, behavior, and feelings of the individual and finding or analyzing the standard of right or wrong. It can be defined as, the ability of the students to face the moral challenges and dilemmas in an authentic manner in consonance with ethical values to do the same freely or voluntarily. The major purpose of moral education is to develop moral development to take a decision.

It is easy to distinguish a good-moral person with an obedient-compliant person that good-moral person will find difficulty in taking decision because he/she may feel guilty or remorse the job which is to be done is punishable or blamable if it is being wrongly done. Whereas the second person will do any work without any guilty consciousness and do the wrong things also if directed to do. He will not bother about punishments or consequences. Simply he will trust and obey the order (Gurveen Kaur, 2010).

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. How will be social problems can be avoided or mitigated?

NOTES

8.5 Piaget's Ideas about Moral Development

Children's moral beliefs and knowledge and their development is being studied by Piaget (1960b). Based on his study, he brought out two stages such as

1. The Heteronymous Morality
2. The Autonomous Morality

The Heteronymous Morality deals with children's early stage morality. In this stage, the children obey the rules and regulations without applying any logic or reasoning. They will not deviate from the framed rules and regulations and for judgment; they will depend upon external standards and mores. Rules play important role at this stage and rules are seen as absolute. Piaget says this as morality of constraint. They value the moral and this stage is termed as moral realism. The next stage is moral relativism. The children enter this stage after going through the transition period of 6-7 years of age. Piaget contrives this stage as 'morality of cooperation'. The children at this stage gains cognitive capacities through which they take the role of others, appreciate their motives and intentions. Here, the children start analyzing the values and their judgment becomes autonomous and establishes their own laws. Their thinking will be beyond the external standards and mores. They apply their mind which increases the needs of social cooperation, respect the views of others and realities of social situations. Since they involve with social situations, social relationship is strengthened. They build and organize standard moral code spontaneously for making moral judgment. Externally forced laws are discarded and decisions are taken based on internal and self-general concepts which promotes equal respect and equity. The child's eccentricity decreases and ideas of individual rights emerges.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define Heteronymous Morality

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ii. Define Autonomous Morality

8.6 Kohlberg's theory of Moral Development

Kohlberg (1966) is a moral philosopher has done remarkable work in moral development. He was director for Harvard's Centre for Moral Education. He made extensive research on moral development of children and sense of different stages. He has made a significant contribution in contemplating and expanding Piaget's ideas on moral development. He has modified and elaborated Piaget's theory of moral development. Along with the line of Piaget, proposed that children used to gain the knowledge through experiences including moral values such as judging, caring, rights, human welfare etc. He stresses the moral development as a cognitive process which is based on judging as per Piaget. Moral judging needs reasoning before bringing the decision or arriving to the conclusion. He also asserted that moral judgment gradually improves among the children when they grow depending upon appropriate environment and social conditions. He has extended the ideas of Piaget and pioneering works of James M. Baldwin (1894). He has studied moral development among group of children as well as adolescents and adults. Kohlberg has identified six stages of moral development and development of higher stage of moral development depends upon the development of the just preceding stage. Each stage has its own moral development for moral acting and moral judgment. In the beginning stage, the child is being forced to do some of the habits which are being followed or instructed by the parents or teachers. They are oriented towards motives of punishments and disobeying. The children may fear of doing some of the activities because the parents will punish them. They will disobey for doing some of the activities and will say no for such activity because of fear of punishments. For example, the children may not play on the road side or won't play while raining because their parents have said no.

At the second stage, the students will be in the stage of judging. They will perform the task based on the criterion to determine whether it is right or wrong. Third and fourth stage is termed as conventional morality or conventional role conformity as per Kohlberg. In this stage, the children would expect approval from others. The child would get prior permission to do any assignment to avoid disapproval. They will have good behavior and behave nice to others. This stage is called 'good boy or good girl' morality. At fourth stage, the child blindly accepts the rules and regulations because it is the important one for functioning of a society. They would avoid any social transgression of social norms accepted by the society. Moral principles are accepted in fifth and sixth stage. Moral ethics and maturity reaches at this stage. In the fifth stage, for example, the children respect others rights and tries to safeguard rights of others. It is a kind of self-accepted morality. In the last stage, the individual acts according to

conscience or principles. Six stages of moral development or combined into three levels namely Preconventional, Conventional and Postconventional.

8.6.1 Three levels of two stage each.

His theory has brought out significant results that the progress of one stage to another stage is invariant sequence, not skipping any age and going back to previous stage. These are the stages through which they gain thought processing, qualitative thinking and problem solving skills.

Each stage will have its own new perspectives and different than its predecessors and at the same time the earlier stage behaviours integrated with the new stage.

8.6.1.1 Pre-conventional level

Pre-conventional moral reasoning is common among the children and at the same time adults also have moral reasoning. In this stage, they will judge morality of action they are going to take.

In this model, the child's mind is controlled by external factors. They strongly believe the rules and regulations framed by their teachers and parents. They will not be responsive to cultural rules and labels of good or bad and right or wrong but believe and do it based on physical powers of those who have communicated the rules and labels. Pre-conventional stage falls up to 10-13 years of age. The purpose of this age is to bring out good qualities of the children. At this age, almost like conduct of prisoners in the jail will be applied to children in anticipation of gains or pleasure.

Stage 1: Punishment and Obedience

In this age, the children will be very strict and act according the framed rules. They see that the rules are fixed and absolute. They will blindly obey the rules to avoid the punishment. The physical consequences of action determine what they are doing. At this stage, they will not bother about good or bad and right or wrong. There are many examples for this stage as below.

Typical Response

I will not do this because my teacher will scold me
I will not play while raining because my mother told me not to play while raining
I will not touch others materials because it is crime
I wont come to movie without prior permission from my parents

Stage 2: The instrument-Relativist Orientation

This is 'what's in it for me' position. In this stage, the individual shows interest on his own needs and shows limited interest on others. Concern shown on this stage is not based on loyalty or intrinsic respect, but

rather based on give and take method. i.e. 'you scratch my back and I will scratch' mentality. Here, the person instrumentally satisfies one's own needs and occasionally the needs of others. Societal perspective is low at this stage and whatever the actions taken at this stage are for fulfilling his own needs.

Example for this self-interest driven character of child is, when father request the child to do a work, the children ask "what's in it for me'. Then the parents give some incentive to the child for doing the work. The child will do the work based on the incentive.

8.6.1.2 Conventional

Third and fourth stages of moral development falls in conventional level. This is the stage of adolescents and adults. They judge the morality of actions by comparing them with the views of society and expectations. In this stage, they give respect to the society and respect society's conventions. They will follow the rules of society even there are no consequences for obedience or non obedience.

Stage 3: Good boy or nice girl orientation

Good behaviors please or help others and are approved by others. The children enter into the society by confirming social standards. Based on the views of society, the individual will approve or disapprove the actions. In this stage, they want to be "good boy" or "good girl" to the expectations of the society. Individual at this age act to gain approval of others. The good behavior exhibited by the student is being pleased or helps others within the group. Their values are based on loyalty and conformity. Vengeance is not allowed at this age, instead forgiveness is preferred.

For example: What I have to do if I want to be good?

Stage 4: The Law and Order Orientation

In this stage, the individuals reach adulthood. They will consider the society as whole and based on that they will make judgments. They follow the rules framed and maintain law and order and respect the authority. Laws are enacted in country for smooth functioning of the people who live in the country. At this stage, students respect the established rules, regulations, law and legally constituted authority. Right behavior consists of doing one's duty, orientation towards established rules, laws and authority and maintaining the given social order for its own sake.

The example for this stage is what if everyone did that?

8.6.1.3 Post-Conventional Stage

Stage 5: The Social Contract, Legalistic Orientation

NOTES

The laws are established based on majority decisions and inevitable compromise and it is social contract driven. The law must be enacted based on the rights and values and mutually accepted by all community. They will not obey the law if the law framed is not consistent with their personal values. People at this stage may reluctant to follow the law and argue for change of law.

Stage 6: The Universal Ethical Principle Orientation

Only few people follow at this stage. At this stage, the people will have principled conscience and will follow universal norms or ethics regardless of what the official laws and rules are.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List the stage in Pre-Conventional Model

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ii. List the stages in Conventional Model

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iii. List the stages in Post-Conventional Model

8.7 Emotional Development

Emotions play an important role in life. Emotional expressions change with the development with the dimensions of emotions when children grow towards maturity. Patterns of emotional development vary for children and are affected by various factors. Health, intellectual level, environment and social reactions have been shown to affect emotional development. Authoritarian child rearing encourages the development of anxiety and fear while permissive and democratic training encourages the development of curiosity and affection. Children of low socio-economic status tend to have more fears and anxiety than those of higher socio-economic status. Differences of emotional expressions are also found between girls and boys. Girls often dissolve into tears or temper outbursts. Boys express their annoyance and anxiety by being sullen and moody.

The common emotions of the late childhood differ from those of early childhood in two respects: in the type of situation that give rise to emotional reactions and in the form of expression.

After the child becomes adjusted to school, the emotionally tends to subside because:

The roles of older child are well defined

He has a ready outlet for any pent-up emotional energy through games and sports

The feeling of frustration is less with the improvement in skills

8.8 LET US SUM UP

In this unit, you have learnt moral values, important of moral values and why moral value is important at the younger age. The knowledge learned from this unit will make you to understand what is moral values and how these values must be practiced or to be taught in schools. And also you might have learned, difference between morals and values and importance of these values to live in this planet peacefully. Apart from learning the basics of moral values, in this unit, discussion is being made on different models developed by social scientists such as Piaget's ideas about Moral Development, Kohlberg's theory of Moral Development and Emotional Development. Thus, the unit VIII, approaches in moral development, would have brought you very closure to know the concept of moral development and its importance in education system. The content you have learned from this unit will definitely will help you to educate the

moral developments not only in schools, but also in the society and within you.

8.9 UNIT-END EXERCISES

1. List out the importance of moral education
2. List out some of the moral value examples which you feel must be taught to the students

8.10 ANSWERS TO CHECK YOUR PROGRESS

1. Moral development is the ability of the students to face the moral challenges and dilemmas in an authentic manner in consonance with ethical values to do the same freely or voluntarily

2. The Heteronymous Morality deals with children's early stage morality. In this stage, the children obey the rules and regulations without applying any logic or reasoning. They will not deviate from the framed rules and regulations and for judgment; they will depend upon external standards and mores. Rules play important role at this stage and rules are seen as absolute. Piaget says this as morality of constraint. They value the moral and this stage is termed as moral realism. The next stage is moral relativism. The children enter this stage after going through the transition period of 6-7 years of age. Piaget contrives this stage as 'morality of cooperation'. The children at this stage gains cognitive capacities through which they take the role of others, appreciate their motives and intentions. Here, the children start analyzing the values and their judgment becomes autonomous and establishes their own laws. Their thinking will be beyond the external standards and mores. They apply their mind which increases the needs of social cooperation, respect the views of others and realities of social situations. Since they involve with social situations, social relationship is strengthened. They build and organize standard moral code spontaneously for making moral judgment. Externally forced laws are discarded and decisions are taken based on internal and self-general concepts which promotes equal respect and equity. The child's eccentricity decreases and ideas of individual rights emerges.

3. **Pre-Conventional Model**

Stage 1: Punishment and Obedience
Stage 2: The instrument-Relativist Orientation

Conventional Model

Stage 3: Good boy or nice girl orientation
Stage 4: The Law and Order Orientation

Post Conventional Method

Stage 5: The Social Contract, Legalistic Orientation
Stage 6: The Universal Ethical Principle Orientation

8.11 SUGGETED READINGS

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UNIT - 9

MODELS OF MORAL EDUCATION

Notes

Structure

9.1 INTRODUCTION

Notes

Children born in the world learns from schools and outside the schools. Childhood is the period which needs much care and guidance from the elders. Schools are institutions which plays major role in developing their intellectual and moral virtues. Moral values such as taking responsibility, love, honesty, integrity, respecting the religions, customs, elders are the domain values of children should be nurtured which will help them to live harmoniously in the society. It is not only helping the students to learn moral education, but also serves social cohesion of the country. They learn the moral values through various factors such as parents, teachers, relatives, society, religious leaders, social volunteers etc in order to develop moral education. The teachers have to use certain strategies or principles to provide moral education. There are certain models developed by educationists helps to develop moral activities of the students in the point of judging, caring and acting. In this unit, moral education, approaches of moral education and various models for developing moral education has been discussed.

9.2 OBJECTIVES

- After going through this unit, you should be able to:
- Distinguish between a value and a value judgment
- Make a distinction between an aesthetic judgment and a moral judgment
- Identify and analyse values and value-conflict by process of self-searching
- Use observational and social modeling to teach students to care
- Discuss the need of value clarification in a democratic living
- Discuss valuing process in terms of choosing, prizing and behaving by citing appropriate examples
- Make a distinction between value criterion and value principle by giving examples
- Clarify the aim of social action and the role of environmental competence
- Relate the different components of social action model of Newmann

Children born in this world are helpless and learning take place explicitly or implicitly both from schools and outside the schools. During the childhood period, the need care and guidance from the adults to reach

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teenage and often beyond. The schools have to play major role in developing their intellectual and moral virtues. Moral values such as responsibility, love, honesty, sincerity, respecting elders are domain values of children should be taught to the students to live harmoniously in the society. So, moral education is education provided to the children that will help them to live their life individually and at the same time become productivity, obeying the rules, honest and helping the members of the society. The teaching of moral education not only should help the students, it must also serve social cohesion of the country. The word morel comes from latin word (mos, moris) and means the code or customs of a people, the social glue that defines how individual should live together. Every community has certain moral code and responsibility to instill the moral code in the hearts and minds of the young children. Since the advent of the school, the schools contribute morally to all the children for positive mind (Moral Education, 2019).

Children born in this world learns moral both within the school and outside the school. They learn moral values from sources such as parents, teachers, friends, relatives, society, religious community and so on. Moral learning is continues process and at the same continues moral learning may not be moral education in the true sense, so moral learning should be transformed as moral education. For transforming moral learning into moral education, the teachers have to play important role and they should use certain points of view or a theory. This kind of strategies or principles will definitely help the students to learn moral education which are named as models of moral education. In education literature, there are six kinds of models for moral education, in which Kohlberg's six stages of moral development model is worth mentioning.

9.3 MODELS OF MORAL DEVELOPMENT

Among five models of moral education such as 1) Rational Building Model, 2) Consideration Model, 3) Value Clarification Model, 4) Value Analysis Model and 5) Social Action Model.

Among the listed five models, three models namely Rational Building Model, Value Clarification Model and Social Action models are discussed in this unit. All the models are mutually complementary and no single approach will fulfill the needs of all moral development activities in the point of judging, caring and acting. Whereas a study of all these models, may develop better insight into the process.

1. Rational Building Model
2. Value Clarification Model
3. Social Action Model

Notes

9.3.1 RATIONALE BUILDING MODEL

James Shaver (1976) developed this model and named it as Rational Building Model. This model is jurisprudential model sheds light on different facets of morality – judging, curing and acting and the main concern is judging. This model will help the teachers to take right decision and acts as guide for running special programme on moral education in their schools. This model seeks answers for questions such as what is value? What is moral value? Why we need moral values? How this moral values helps the teachers to take decisions in the class? How the teachers will motivate the students in a meaningful way in dealing with moral issues? Shavers model is critical reflection of both teachers and students in moral education. Theoretical study of Shavers model comprises three parts: i) defining a value ii) nature of democracy iii) an analysis of moral education in a democratic society.

9.3.1.1 DEFINITION

According to Shaver, values are standards and principles through which judge things , where good or bad, worthy or not worthy, or somewhere between these extremes. Values have three elements as mentioned below.

- Values are concepts which can be defined, analysed and compared with other values. For example, responsibility is value through which we judge the actions ourselves and others.
- The value exist in the mind operates beneath the surface of rational choice and overt actions. Example may the man may be knowing the value of hard work though he never had a chance to work hard.
- Values are dimensional rather than absolute category. Example, the man may not be absolutely responsible or totally lazy. This may be between two extremes of values which are only ideal points.

9.3.1.2 VALUE AND VALUE JUDGMENT

According to Shaver, value is different from value judgment. According to him, the judgment which we are taking is based on values. It is not the decision based on the values. For example, we are saying the students that "don't make noise here and go to the class room". We are asking the students to accept our commands. Here, the students are forced to accept our values. Acceptance of value or value judgments by the students might have come from parents, society or respect for institutional authority.

Values should not accepted based on a specific judgment on particular value. Whereas values must be examined in relation to other values. Values should be understood as interlocking parts of total network, not based on self-contained units. They are interdependent on one another and one value

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is impinges another value. For example, we will value both liberty and equality. The value of liberty freedom and self-expression whereas equality guarantees each individual same or justifiable access to public property. It is sometime we have to trade off liberty to claim the equality. For example, we have value that the rich has to pay more tax than the poor and free treatment should be given to the poor community from the public property. This may control the liberty of some people, but to balance the society such measures have to be taken.

9.3.1.3 TYPES OF VALUES

Shaver has identified three values namely aesthetic, instrumental and moral. Aesthetic means beauty and aesthetic values are those values which are judged based on beauty. This type of judgment is different from other judgments and one should not confuse with proposition of aesthetic judgments with other attribution of virtue or morality. Similarly other values such as instrument and moral values are distinct and instrument values sets standard to achieve other standards. For example, rules such as discipline, attentive, honest, punctuality, integrity etc are not end in themselves where as means towards effective learning.

Shaver treats moral values as a continuum from personal preferences to basic values. For example, cleanliness, healthy, healthy environment etc are personal preferences are treated as less significant moral values, whereas sanctity of human life is treated as basic preferences treated as basic moral values because, these values are important to our humanity. The basic values in the society such as freedom of speech, equal rights, health care, protecting minority people, freedom to choose the religion and follow etc. treated as basic moral values for peaceful living of the people. There are middle-level moral values such as honesty, patriotism and co-operation between personal preferences to basic moral values. These middle level values are important social convention. When we want take a decision, we should ask ourselves what we are going to do rather than asking what we would like to do. For example, to decide whether right or wrong for punishments for some of the crimes such as abortion, capital punishment, terrorism, euthanasia (mercy killing), should not treated with same level of aesthetic or instrumental moral values, whereas treated and executed based on moral values carry a message of obligation.

9.3.1.4 NATURE OF DEMOCRACY

According to Shaver, basic moral value which sustains the democracy of human dignity is important for every human being. Every human being deserves human dignity by virtue of his humanness apart from consideration of wealth, sex, race, intellectual creativity.

They have every right to take important decisions and also to self determination because the all the human beings are able to rationalize the things and take autonomous decision.

Notes

Rational Building in Practice

Though Shaver is not in favour of direct and specific programme of moral education, he suggests some basic considerations for instructing or guiding in the directions as below.

1. Identification and clarification of values
2. Label generalization
3. Value conflict analysis and
4. Qualified decision making

They are explained below

Identification and clarification of values

We are following the values in almost all situations. But, in actual life, we are facing dilemma or tension between the values – may be ideal or practical. Ideally we may be preferring one, but when comes in practice we become more practical. For example, we believe equality before law but when it becomes practical we may consider our nears and dears. When such situation arises, it is very important to ask ourselves, 'what are our values? How we value the values? How we are feeling about the values? How the values functions as whole? Searching answers for such questions through self-searching is called value identification by Shaver.

Since the values are dimensional, in order to practice them in real life situations, we need to examine in concrete situation. For example, we will be happy in providing equal treatment or equal access. But in real sense, this is meaningless. We should not treat both poor and rich on the same scale. Or treating mentally backward or socially disadvantaged on the same scale of treating a normal child. In such situations, using the rationality justice to be done to the needy people. Hence, some preferential advantages should be extended to socially deprived community.

9.3.1.5 LABEL OF GENERALIZATION

Putting values on moral norms is called label of generalization by Shaver. For example, sometime the students they wanted to do something for which the adults are objecting or silencing. In such situations, the child invokes his/her rights and what he/she wants to do. This is called freedom of speech. This is label generalization.

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9.3.1.6 VALUE CONFLICT ANALYSIS

In some situations, we may experience some conflict while making judgment. In this situation, two or more values conflict with each other and puts in critical position. For example, a country which has majority of people follow some particular religion and has minority also follows certain religion. In this case, it is important to have the rule to affirm the standard of majority and at the same time minority rights also should be protected. In real life situations, we may face lot of situations which has dilemmas. In some cases decision can be taken and in some cases we need external help. For such dilemmas, we need help from teachers with whom free discussion should be made. Shaver suggests use of analogies for rational decision-making.

9.3.1.7 QUALIFIED DECISION-MAKING

Judgment about any conflict situation is not simple or categorical. In order to make it clear, one has to search the criteria or principles through which one can distinguish two situations characterized by conflicting values. By qualified criteria, Shaver means "One that takes into account the possible negative consequences of an action to be supported and the circumstances under which one can support a different value." For example, there is a judgment ‘it is better to elect the same governments both in centre and in the states”. This statement is simple and categorical. There may be number of arguments to contradict the statement. Hence, to make it meaningful, properly defined as an example given as

“For better coordination of centre and the states, we have to elect the same party in centre and in states. It is also important to see that such kind of co-ordination existed earlier and if existed, whether election manifesto are fulfilled by both central and state government”.

On the basis of above discussion, Shaver model is really like jurisprudence. No values, however near or dear, categorical position of being good under all circumstances should be taken.

9.4 SOCIAL ACTION MODEL

Social action model deals with bringing desired social changes developed by Fred Newmann. The main aim of the model is bringing changes in social activities by involving with types of programmes of citizen concerned, which are already deliberated and considered good for society. This model teaches the students to understand the influence of public policy for environmental competence. Environmental competence involves actions to effect specific consequences on the environment.

9.4.1 CONCEPT OF MORALITY

Notes

Newmann concept of morality does not merely caring or judging at individual, whereas it must bring desirable changes in the society and social injustice embedded in to them at macro level is minimized, so that people will not indulge in any other immoral activities and they will develop caring attitude and do not escape from their moral obligations. Finally they will develop moral habits and will become active moral agents. A moral agent according to Newrnahn (1975, p.29) is one "who deliberates upon what he/she ought to do in a situation that involves possible conflicts between self-interestand interests of others or between rights of parties in conflict."

In the current situation, some people feel that they cannot act as moral agents to effect the environment. This is because of rampant corruption in the society is sometimes not allowing the individuals are not allowing them to act as moral agents. This has become a big social and political problems of today. A single individual or few of the individuals are finding much difficulty and they were incompetent face the evils which is deep rooted. In this situation, the social action model has become big concern in such a situation.

9.4.2 ENVIRONMENTAL COMPETENCE AND PSYCHOLOGICAL DEVELOPMENT

Environmental competence is very important for all the individuals. It will not only promote the individual to act as moral agent, apart from that it also develops the psychological characters. This helps to gain sense of competence is integral to development of one’s egos-strength and the ability to overcome anxiety. Achieving this helps to develop person’s wholesome personality.

9.4.3 CONSENT OF THE GOVERNED

In the democratic party or country, for electing the democratic party or country, every citizen has equal rights and opportunity to use the power of electing their own candidates or leaders. It also attempts to ensure that equal rights of the governed are not violated and public arena will place for testing the ideas and policies. This can be attained through maximum participation of citizens in the socio-political activities when the general participation is low, the special interest groups can control or manipulate the political process and consequently the consent of the governed will be in danger. So Newmann's program aims at developing social action skills of the citizens.

9.4.4 MAJOR COMPONENTS

Newmann states that it is not necessary to ignore other competences, at the same time, it is important to develop environmental competence , which is

one of the main aim of the school. The major components of Newmann's models are outlined.

Notes

In the Newmann's model, the first and foremost step is to frame policy goals based on moral deliberations and social policy research. For example, the goal may be withdrawl of abortion law. Having formulated the goal, it is the second step to gather the supporting group to implement the law for which knowledge of political process, advocacy skills, group process skills and management skills are required. As a result of involving oneself in citizen action, sometimes the individual may face dilemma in between two values. Such dilemma is called psycho-philosophic concerns. Among the concerns, one important concern is commitment and openness. In such cases, the individual has to maintain commitment to a cause and also have flexibility or openness. The second one is concern between the individual and institution. The last one is maintaining one's integrity. During the time of social action project, a person may be facing choices has to compromise or trade off his basic integrity or basic values that one cherishes and prices. In such situations, dilemma should be resolved without losing the integrity of the individual. A brief discussion about the components are listed below.

9.4.5 FORMULATING POLICY GOALS

The students should be encouraged to debate on policies and principles that govern the values. Depending upon the concern of the participants, general issues and policies of the government must be included in the debate. Newmann says that in order to bring the moral deliberations meaningful, rational discussion in some meaningful way should be the main concern.

In social policy research the objective is to reflect upon and thus toascertain the consequences of certain policies:
Students should be encouraged to know and examine probable consequences of certain policies.

9.4.6 WORKING SUPPORT OF ONE'S GOAL

After formulating the goal, the second stage is actively involved to realize the goal. In order to realize the goal, one has to have broader knowledge and skills. For example, one should have familiar with the knowledge of how the bill is being passed in assembly or parliament and brought to force.

9.4.7 RESOLVING PSYCHO-PHILOSOPHIC CONCERNS

It is common that when a person involves in citizen action, he/she has to face dilemmas which needs solution. In such situation, one should show reasonable amount of flexibility and commitment without compromising the basic values. Constructive criticism should be accepted without prejudice to one's commitment to the cause.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List five models for moral development?

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List five models for moral development?

---

ii. Who has developed Rational Building Model?

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iii. What is major aim of Social Action Model?

9.5 LET US SUM UP

Children born in this world need care which is learned from schools and outside the schools. They need care during the teen age and even beyond. Schools play important role in teaching moral virtues and developing their intellectual skills. Providing moral education at the younger age will help them to lead their life individually and also increases their productivity level, honesty, integrity, generosity, helping others and so on. In the school, moral learning is taught which is continues process need to be transformed as moral education by the teachers. In order to transform moral learning to moral education, teachers should use certain points of view or theory. The kind of strategy used to provide moral education which are called models of moral education. In this unit, moral learning, moral education, importance of moral education to lead their life and strategies followed. There are six kinds of models for moral education in which Kohlberg's six

Notes

stages of moral development is worth mentioning and in the remaining five models, three models namely rational building model, value clarification model and social action model were discussed. After learning this unit, you will be able to understand moral education, need for moral education and what the different types of models teaches.

9.6 UNIT-END EXERCISES

1. What are the values identified by James Shaver?
2. What is label of generalization?
3. What is value-clarification model?

9.7 ANSWERS TO CHECK YOUR PROGRESS

1) Rational Building Model

2) Consideration Model

3) Value Clarification Model

4) Value Analysis Model and

5) Social Action Model.

James Shaver (1976)

The main aim of the model is bringing changes in social activities by involving with types of programmes of citizen concerned, which are already deliberated and considered good for society.

9.8 SUGGESTED FOR READING

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UNIT – 10 METHODS

Structure

10.1 INTRODUCTION

Value education is being considered as separate subject in many of the schools and colleges emphasis the teachers to teach the values to the students and motivated or encouraged the students to give value to others. Values are learned from elderly persons, authorities and person who has more experience in the particular activity. It takes places in many places such as home, school, society, colleges, universities, jail, voluntary organizations etc. The main aim of teaching value education to ensure well being of the people and ultimately for the well being of the nation. The values achieved through value education helps the people to learn and preserve the good things through which they will be able to judge which is right or wrong. It also eliminates the diseased mind to fresh, healthy and sound mind. It teaches all aspects of life, personality and education. In this unit, discussion is being made on value education, concept of value education and various methodologies and techniques used to learn value education.

Notes

10.2 OBJECTIVES

After going through the unit, you will be able to understand

- What is mean by value education?
- Concept of value education
- Various methodologies used to learn value education
- Various techniques available to learn value education

Value education is either part of the subject in some schools and separate subject in other schools. It is a kind of teaching by which the people are motivated or encouraged to give value to others. It can be an activity in any organization where people respect others and assist whenever needed. Values are learned through elderly person, person who is holding authority, more experienced and so on. Through this, the people will learn values and change their own behaviour according to the situation. Assessing the values and associated behaviour will enable them for their own and others and to reflect on and acquire other values which they feel more effective for long-term well-being of self and others.

Value education is "learning about self and wisdom of life" in a self exploratory, systematic way through formal education.

Value education takes places in many places. It is mainly learned from family, schools, colleges, universities, jails, voluntary organizations etc. Value education obtained through two approaches. Some of them inculcate the values and transmit the same from society or religious rules or cultural ethics whereas others see it through Socratic dialogue which is the method brings the people gradually through their own realization of what is correct and what is wrong for self and the society.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define value education

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ii. List out some of the important places where value education is learned

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10.3 CONCEPT OF VALUE EDUCATION

Notes

Value education teaches sense of humanism. Humanism in the sense, concerns the well being of the people and ultimately for well being of the nation. Values are nurtured from the society in the sense, inherited from religion, our culture, customs, traditions etc. These values learned from various forms in the society teaches the people to preserve the good things and enables to judge which is right and wrong. Value cannot be imbibed from value imposition and indoctrination. Value education plays great role in eliminating the evil or diseased mind to fresh, health and attentive mind. The value which is learned various factors has certain principles and beliefs helps the individual to use those principles and beliefs at appropriate places to judge and take decisions. The mind transformed through value education will have high level of sense and perception. Family and school are the major two places where the students have more opportunity to learn and attain values. The value must be brought from the schools and family at formative age, because this is the age the students will obey the rules and regulations. Value education in school helps to attain essential value and practice. Overall, value education promotes moral, cultural, spiritual and taking appropriate judgment and internalizes them in one's life. Hence, value education is 'Man Making' and 'Character Building'.

10.4 METHODOLOGIES AND TECHNIQUES

Value education deals with human behaviour touches all aspects of life, personality and education. Much of the value education is being provided by the institutions either by having separate subject or integrated with the subject. Students spent much of their times in school and family. Though school provides much of value, it is not only the place to learn all the values. Apart from learning from the class room, values are learned from family, community, society, mass media, friends etc. Hence, educational institutions should play greater role in teaching value education to the learners.

There are many methods and strategies to learn value education. Methods and strategies of value education depends upon the value chosen, sources of development and other limiting factors. The entire curriculum designed must be important sources of value education.

Democratic practices and self government of students effectively contributes to value learning. The students should not avoid catching the values and attitudes taught by teachers. Therefore, value education must be transmitted to the students through any one of the methods such as direct, indirect, incidental method.

Following are the methods and techniques useful for value education

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10.4.1 Classroom learning activities method/approach:

These methods of value education should be used with any one of the methods such as

(a) Biographies
(b) Extracted from essays, articles, classics, newspapers
(c) Stories
(d) Value/moral dilemmas
(e) Classroom incidents/anecdotes/conflicts
(f) Parables, proverbs, quotations and poems

10.4.2 Practical activities method

This is the method of living by accepting the principles and practices. This method provides opportunity to the learners to follow the principles implemented and practice and experience the same. A sound program may include a combination of few or all activities as given below.

(a) School campus/classroom maintenance activities
(b) Social forestry/community development activities
(c) Work experience related activities
(d) Organising campaign on community, literacy, environmental awareness, AIDS prevention awareness
(e) Yoga, meditation and prayer session
(f) Eradication of social evils campaign activities (gender inequality, dowry, alcoholism etc)
(g) Providing information literacy to the rural and agricultural community
(h) Co-curricula/self government activities

10.4.3 Socialised techniques and activities

This is very important method. Through this method, the students are exposed to social activities. Social experiences promote healthy development among the children and increases better understanding of social role playing.

Socialised strategies for value education are listed below

(a) Dramatization activities like staging play, dramas, both traditional folk and modern on value themes
(b) Enacting opportunities to take up and practice the role of different kinds, taking the role from epics/scriptures
(c) Modeling excise, the ideal persons and groups on theme such as (1) Gender inequality (2) Problems pertaining to women's role and education (3) Caring animals and human being (4) Problems related to environmental protection (5) Consequences of air water pollution

10.4.4 Incidental learning method:

Notes

Incident occurs either preplanned or accidently. Every human being in the society might have experienced one or the incident. The experiences of incident provides insight on right or wron actions by which either reprimanded or rewarding those concerned.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List out different methodologies for learning value education

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10.5 Approaches to value based education

Value-based education is a kind of education teaches the students to learn the values which are important for peaceful living. It is an excellent learning environment promotes academic achievements and enhances the students learning on social, ethical and personality development in their life.

Douglas Supreka (1976) has brought eight different approaches to vale education are listed below.

10.5.1 Evocation approach:

In this method, the students are allowed to move freely. They are encouraged to move freely without having any rational thinking. They are allowed for any provocative situation and their spontaneous reaction for the provocative situation is elicited. For example, the students are allowed to see the places where the children are starving.

10.5.2 Inculcation approach:

Through this approach, the students are forced to some specific values. Positive or negative reinforcement of teachers helps value inculcation. The

students in this approach are aware of what is going to be happen and identify their own values. This time honoured method has been notably unsuccessful.

10.5.3 Awareness approach:

This is another kind of approach used to identify the students values. Through this method, the teachers provide value laden situations or dilemmas through readings, discussion with groups, films, role playing. Students will be allowed to engage themselves with the situations and draw inferences from their thoughts, feelings, beliefs or behaviours. This method helps the students to share their experiences and identify their values.

10.5.4 Moral reasoning approach

Kohlberg's theory of six stages are frequently used for this approach. The teachers set up a learning experiences to promote their moral development. These experiences gained through this method falls under the general category of what Kohlberg calls role taking. Students begin to see moral decisions in a larger framework. This helps the students to assess the dilemma and gets higher level of knowledge. Through discussion and reflection, students are encouraged to express a value position rather than compromise on a consensus.

10.5.5 Analysis approach:

Social value problems

Asked to clarify value questions and identify value conflict

Determine truth and evidence of purported facts and arrive at value decision, applying analogues cases and testing value principles.

10.5.6 Value clarification approach:

Allows students to use both rational thinking and emotional awareness to examine personal behavior patterns and classify and actualize values.

10.5.7 Commitment approach:

This method enables the students to perceive themselves not merely passive reactors, but act as inner relative members of the social system.

10.5.8 The Union Approach:

This method helps the students to perceive themselves. They are not allowed to act as separate identity but as part of inter related and whole-the-human race, the world.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. List out different approaches involved in value education learning

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10.6 LET US SUM UP

In this unit, you have learned what is value education, what are all the ways through which value education is being learned. Parents and teachers role in teaching values to the student community. The knowledge you have attained through this unit will help to understand the value education and how to behave in certain circumstances and taking decisions in crucial situations. This lesson also will help the students to know which one is right and wrong and how to proceed further. Thus, Unit X would have brought to you very close to the concept of value education and methodologies and techniques adopted for promoting value education.

10.7 UNIT-END EXERCISES

1. Define the importance of value education
2. List out some of the factors through which values education will be learned

10.8 ANSWERS TO CHECK QUESTIONS

1. Value education is "learning about self and wisdom of life" in a self exploratory, systematic way through formal education

2. i. Classroom learning activities method/approach
   ii. Practical activities method
   iii. Socialised techniques and activities
   iv. Incidental learning method

Notes

3. i. Evocation approach
   ii. Inculcation approach
   iii. Inculcation approach
   iv. Awareness approach:
   v. Moral reasoning approach
   vi. Analysis approach:
   vii. Value clarification approach
   viii. Commitment approach
   ix. Union approach

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UNIT-11 MODELS

Structure

11.1 INTRODUCTION

In the present age, values are learned from schools and outside the schools. Parents and teachers were considered as important role players for imparting the values to the students. Before invention of script, human being used stories, drama, folktales etc as mode of communication to transfer the knowledge or value from one generation to another generation. These models were treated as effective one for students to develop their imagination. This kind of method was used by all the people and lasted in the mind for long. In this unit, various value models such as role play, imitation, teaching, stories, panchatantra, jatak katha and folktales and their importance in teaching values were discussed.

Notes

11.2 OBJECTIVES OF THE STUDY

After going through the unit, you will be able to understand

- Understand value models
- Importance of value models
- Different types of value models
- Role play and its role in providing values
- Imitation
- Stories
- Panchatantra
- Jatak Kathas
- Folktales

11.3 ROLE-PLAY

Role-play is one of the important techniques helps the students to find out the realistic situations by having interaction with the people in a meaningful way for developing experience and trial different strategies in a supported environment.

This is the learning method for inculcating values. In this model, emphasis is not made based on capabilities but on the basis of projection of ideas/values. This process helps in better understanding and reinforcing the importance of values. According to the age group, role play may be conducted. The whole process of role play involves with the following

(a) Acting out the story
(b) Depicting certain values
(c) Miming
(d) Reporting involving the processes of seeing, judging, acting and internalizing

It needs orientation and practice particularly for younger students. The major advantage is the attitude of students will be changed and growth in values takes place by reflecting.

In role-play, participants will be given a role play in particular discussion or conversion. In this method, the student will be asked how behave like he should act aggressively or patient in denial. Freedom will be given and they will be asked to play according to their own way. Once the act is over, reflection and discussion of their interaction will be reviewed and suggested for alternative interaction to deal with the situation. The

scenario can be again asked to perform based on the reflection and discussion.

Role-play is excellent teaching method because no special tools, technologies and environments are required. Though technology provides significant advantages, role-play can be performed in simple lecture hall. Technologies such as voice recorder, smart phones, cameras etc will be great helpful to record the interactions and helps to view and analyse the performance whenever needed. This will help the person do identify his performance and improve his/her activities. The other method is using electronic voting machine and whatsup, which will allow the group of students to observe the events and evaluate the performance. The performer can use this along with his recording and correlate his performance later. The main purpose of technology is, it allows external participation. In this technological advancements era, many online tools are available which provides online space for live conversations including audio and video.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What are the process involved in role playing?

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2. Why role play are considered as excellent teaching method?

11.4 IMITATION

Imitation is a kind of techniques takes place in most of our lives. It is the tendency being used by both child and adults according to what they see or observes in their day to day life. Imitation takes place in two ways namely dramatic and idealistic. Dramatic imitation is exhibited by the individuals by creating mental image. In the drama, certain character is performed by the individual is good example for dramatic imitation. In

order to perform such character, the person has to completely understand the story and should perform as if real character plays the role. In most of the movies, important character role is performed by the actors by understanding the real story. In the school system, this type of imitation is being used in reading, language and drawing. On the other hand, idealistic imitation is based on concept and some kind of standards to be achieved. This kind of imitation is being followed in some of the subjects such as speech or phonics, music and writing. Therefore, imitation is the basic of language in many school subjects. Oral languages such as pronunciation and intonation are the imitations are learned through imitations and practice. It is the best method to learn moral values must be recognized for teaching any language, especially English. Correction of mistakes in speeches, enunciations and proper language forms are possible with the help of imitation rather than anlaysis. Imitation plays vital role when models or standard are used and is important learning tool for moral, social and intellectual creativity in formal education, It can be considered as important learning method for teaching.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What are the two ways through which imitation takes place?

11.5 TEACHING

Teaching moral values to the students will help them to develop their moral encompasses. The morals taught in schools and family will affect their views on how they are going to view and behave in this world and act with adults. It is the age; whatever we teach will be accepted by the kids and will remain in their life for long. Though it may not be possible to explain the importance of honesty to the kids, showing how the good morals have affected other peoples will influence them to nurture the honesty. Teaching is considered as best tool to transfer the children as good citizen of the country. Hence, morals should be taught to the students by teachers and parents to transform them as functional adults in society.

Teaching the students in following ways will help them develop their morals:

It is common that every teacher or parent want their students to be honest, kind, compassionate, responsible, generous, respect others, help the needy and so on. Teaching and making them to understand all the values will be difficult task. It is better to choose any one value which is more important and educate the students about the importance of the value chosen and it has affected the people and changed their life. Rank the morals and teach one so that the children will not be overwhelmed and make them to learn the particular value properly.

Students must be encouraged to understand the feelings which entail the students to use their own feelings and responsibility to decide right or wrong and take decision based on their judgment. It is also important to talk to the children and reply answers to all the questions raised by them out of curiosity. Answering more questions will develop their creative skills. Several hypothetical instances to be posed to the students and must be assessed how they are responding to such situation.

Students must be explained the natural consequences of bad or improper choices. This will help the students to look back their past events and make them to analyse their actions. They must be explained the importance of good morals and good consequences they achieved.

Always offer good example to the children to follow when it comes to morality. Teachers and parents set good examples so that the children will learn through the examples and deal with others.

11.6 STORIES

There are many ways through which values are provided. Among many methods, stories are considered as one of the best method for providing value based message. In the ancient period, stories were the easiest method to teach the moral values to the people since there was no script to transfer the message. It is also common that our mind prefers stories which is the reason, some of the lessons are taught in story form in the schools.

The stories and anecdotes present accounts of the personal view that people take of life, people, things and events. These could be around a personal life experience or somebody else's experience, either obtained first hand or by word of mouth or drawn from literature. The experiences provide inspiration to people to boost their spirits when they are in stress and conflict and will provide new life. Narration of stories attracts the people especially young students should be narrated in such a way that they should learn the moral values out of the stories. Stories about religion, respecting the religion, culture, customs, society must be effectively taught to the students by the parents and teachers. At the elementary level, the students should be encouraged to read the great

Notes

personalities and spiritual leaders and their faith. Each country has enormous storehouse of legends and folktales. Apart from these, there are good amount of stories of great visionaries which are valuable and potent should be communicated to the students in the form of stories. As mentioned earlier, storytelling is an effective tool must be used effectively because the values derived out of the stories will be there for longer period. Hence, the educators should be trained to be good story-tellers. The narration of stories must involve many factors such as enthusiasm, sensitivity to the feelings, emotions, liveliness etc. While storytelling, observing the participants and voice modulation are important.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Why stories are considered as simplest method of teaching moral values?

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11.7 PANCHATANTRA

Panchatntra is a collection of stories. Human beings are grown by learning stories and the stories teaches morals to the people. It is one which makes as who we are and distinguishes us from other creators in this universe. Scripts, Radio, Newspapers, Television, Computers, Internet etc were the recent developments helps to capture the stories and enables us to read or hear the stories at later stage. But, before invention of such modern electronic gadgets, stories were the most favourite tool used for transferring the knowledge and best method for time pass. Stories were used to pass on real events, history, family connections and also as an entertainment. This was considered as one of the best methods to transfer the values and customs from generation to generation.

Before the invention of writing, speaking orally was the only method and is the interesting method of learning through narrative perspectives. In India, since the Vedic education, oral education was the only method used to transfer the knowledge and values from one person to another person. Most of the ancient Indian scriptures were used in this form from generation after generations.

It was considered as one of the powerful tools if we consider the attacker’s history of India. Most of the ancient literature was written in Sutras, metaphorically refers to an aphorism. The literary form of sutra

was designed for concision, as the texts were intended to be memorized by students in some of the formal methods of self-study.

Panchatantra has its own story moved from places to places and from one language to another language. During the last 1500 years, there are at least 200 translations of Panchatantra in about 60 languages in the world. Aesop fables, Arabian Nights, Sindbad and more than 30 to 50% of Western nursery rhymes and Ballads have their origin in Panchatanta and Jataka stories. Traditionally in India it is believed that Panchantra was composed around 300 BC.

11.8 PANCHATANTRA – ITS CONTENT

Panchatantra is a collection of moral tales and animal fables with one specific teaching in each of them. The stories of Panchatantra are considered as stories of wise conduct of life. The major purpose of the stories are to make the people aware of basic principles of wise conduct, how to handle conflicts with tact and wisdom and how to live with peace and harmony.

The word Panchatantra means a group of five most useful strategies. These five strategies are called:

Mitra-Bheda: The separation of friends (The Lion and the Bull)

Mitra-labha or Mitra-samprapti: The Gaining Friends (The Dove, Crow, Mouse, Tortoise and Deer)

Kakolukiyam : of Crows and Owls (War and Peace)

Labdhapranasam : Loss of Gains (The Monkey and Crocodile)

Apariksitakarkam : III-Considered Action/Rash deeds (The Brahmin and the Mongoose)

Panchatantra was originally narrated by Pandit Vishnusharma, is a group of seventy two short stories divided in the above mentioned five chapters. Each chapter has a basic frame story containing other short stories within. All these short stories in a basic frame story have a purpose. The stories are mostly in the form of dialogues. Two main characters in the basic frame story start talking to each other about certain incident and in the flow of the discourse they tell some principles of practical wisdom to each other.

11.9 STRATEGY OF PANCHATANTRA

First strategy is Mitrabheda, i.e. separation of friends. It is a story of lion king and bull. This story reveals how the bulls became friend and later divided by jackal. In this story, there are two jackals namely Damanaka and Karataka were the ministers of Lion King. The basic underlined principle in this story is how the ministers play an important role in

Notes

deciding what is good for their king at a certain point of time. They can bring somebody to the king for friendship, if they find it hard to fight with that person as his strengths and weakness are unknown. When they understand that friendship with this person is not so useful for the King and the kingdom, they can bow the seeds of misunderstanding between the King and his friend to separate them skillfully.

The second strategy is Mitralabha, which tells the importance of gaining good friends. This story gives principles of not tasting the defeat of other friends in any situation. A story of four friends, a crow, a rat, a deer and a turtle. The story explains how four friends helped each during the calamity.

The third strategy is Kokolukia (Of cows and owls) is about the enmity of crows and owls. In this story wisdom and tact is used with the enemies to tackle the situation. The moral of the story tells us that we should not believe an enemy and never believe a friend who was enemy once.

The fourth strategy is Labdhapranash means loss of gains. This story realizes that one can lose the things earned earlier because of foolishness. The story of monkey and crocodile.

The fifth strategy is Aparikshikarakaram means ill-considered actions or hasty deeds. Moral of the story one wont do anything before examining it properly, otherwise this ill-considered action will lead to permanent loss. This basic story is of a merchant and fool guest at his house and how the hasty deeds of the guest later on leads to death of some monkeys.

Check your progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is Panchatantra?

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i. What are the five strategies in Panchatantra?

11.10 JATAK KATHAS

Jatak Kathas are stories written around 4th Century BC which represents incarnations of Gouthama Buddha. Prince Siddhatha was Gupta has many incarnations before he became Buddha. In each life, he took

Notes

different forms, from animals and birds to god and humans. In the Jataka tales, he is referred to as Bodhisattva in each life.

Jataka stories considered as important part of Buddhist literature and many scholars and historians believes to be precursor to Buddha's biography. In every story, the problems are solved the virtue of Gautama Buddha's character (Bodhisattva). It spreads message of trust, knowledge, wisdom, love, common sense etc to every life. The stories were written to spread knowledge and righteousness. The morals available in the Jataka stories are best sources of entertainment for the students.

11.10.1 WHY ARE JATAKA STORIES ARE IMPORTANT FOR KIDS?

Jataka stories develops imagination of kids through interesting stories and helps the children to learn life through lessons and gets morals. The stories are normally small written in easy language and understandable by the kids. The stories carries the essence of Indian literature stimulates the minds of

the kids.

i. Why are Jatak Kathas are important?

11.12 FOLKTALES

Folktales are again stories have been developed out of the lives and imagination of the people or folk. Folk literature is always favourite to children. Popularity of the children grows through their imaginative characters, supernatural elements, focus on action, simple sense of justice, happy endings and their fundamental wisdom they have. Many people use the terms folktale and fairy tale, though some of them contains fairies.

Below are the most prevalent kinds of folktales (note that some folktales have characteristics of two or more folktale categories):

Animal tales: perhaps oldest of all folktales plays significant role in early stories and legends

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Wonder tales (fairy tales): It is traditional folktales, are the supernatural wonders typically depicting conflict between good and evil. The conclusion of the story will be triumph of virtue.

Cumulative tales: successive additions made to a repetitive plot line.

Pourquoi tales**: seeks to explain natural phenomena.** They provide primitive explanations for the many "why" questions early humans asked.

Noodlehead tales are light-hearted tales about silly people doing silly things. These tales are popular because of their pure nonsense and jocularity, and sometimes we enjoy the triumph of the good-hearted simpleton over the craftier evil characters of the story

i. List most prevalent kinds of folktales

11.13 LET US SUM UP

Students moral values will be developed through various methods. In this unit, various models for developing the moral values have been discussed. Teaching is one method of imparting values. But in most of the schools, moral values are not given much importance and the main motive of the schools are to make the students to get high marks. Though some schools offers moral education, it is not up to the mark. There is no separate subject for moral values. It is being integrated with other subjects. Moral values must be taught through various methods. In this unit, various methods such as role play, imitation, stories, panchatantra, Jatak Katha, Folktales etc were discussed. These are considered as important methods to teach moral values. Before the development of script, stories were the method of teaching moral values. Students will show much interest to learn the values through stories. After going through the unit, you will be able to know different models involved in teaching values and how they are important for developing values among the students.

11.14 UNIT-END EXERCISES

11.15 ANSWERS TO CHECK YOUR PROGRESS

(a) Acting out the story

(b) Depicting certain values
(c) Miming
(d) Reporting involving the processes of seeing, judging, acting and internalizing

Role-play is excellent teaching method because no special tools, technologies and environments are required. Though technology provides significant advantages, role-play can be performed in simple lecture ha

Imitation takes place in two ways namely dramatic and idealistic.

Stories were the easiest method to teach the moral values to the people since there was no script to transfer the message. It is also common that our mind prefers stories

Panchatantra is a collection of moral tales and animal fables with one specific teaching in each of them.

Five Strategies

Mitra-Bheda: The separation of friends (The Lion and the Bull)

Mitra-labha or Mitra-samprapti: The Gaining Friends (The Dove, Crow, Mouse, Tortoise and Deer)

Kakolukiyam : of Crows and Owls (War and Peace)

Labdhapranasam : Loss of Gains (The Monkey and Crocodile)

Apariksitakarkam : III-Considered Action/Rash deeds (The Brahmin and the Mongoose)

Jataka stories develops imagination of kids through interesting stories and helps the children to learn life through lessons and gets morals. The stories are normally small written in easy language and understandable by the kids. The stories carries the essence of Indian literature stimulates the minds of the kids.

Animal tales
Wonder tales (fairy tales)
Cumulative tales
Pourquoi tales
Noodlehead tales

SUGGESTED READING

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UNIT –12

APPROACHES AND STRATEGIES OF VALUE EDUCATION

Structure

Notes

12.1 INTRODUCTION

Moral values are very important to the children which help them to grow in the society in peaceful manner. Though value education is being provided

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in some of the schools as separate subject, deliberate focus is not being provided in majority of the schools. In the present age, parents and teachers are focusing more on knowledge based education. The students are forced to memorize huge amount of information for the purpose of writing the examination. This kind of study will not help the students to learn values and whatever they have learned for examination purpose will not remain in their mind for long period. They are not seen as whole person, instead they were seen as 'intellect'. In the school education system, they are forced to follow rigidity of procedure, attending school, following the teachers, syllabi and examination. Though the text books provides some values which are implicit or hidden and they were forced to do what the teachers or parents wish. Deliberate attempts to teach value education is missing in the school system and students learn value education accidently. Hence, some approach to learn value system is very important. In this lesson, value education is being discussed, approached followed to developing values and learning values through various activities such as general strategies, silent sitting, role play, story telling, group discussion, questioning and so on. Alter going through this lesson, the students will be able know how to achieve values through various activities.

12.2 OBJECTIVES OF THE STUDY

After going through the unit, you will be able to understand:

What is value education?

Why we need value education?

Where and how to learn value education?

Approached of value education

Pedagogy of values

Different methods of learning value education

Education plays important role in nurturing values. But in the school education system, it is not clear how to achieve values. Providing value education differs from one school to another school. In some schools, values are taught as separate subject while value education is integrated with other subjects or regular school activities. Focus on value education also varies that in some schools values are emphasized through practicing of yoga, meditation, and religion whereas in other places, values are emphasized through democratic, social and national values. Views also differ on the basis of objectives and how the values should be delivered.

Deliberate focus on value education is not being provided in majority of the schools. Most of the schools focus on providing knowledge which is the

main concern in our educational system. Children in our educational system are forced to memorize huge amount of information for the purpose of writing examination. Once the examination is over, the students forget major portion of the knowledge which they have learned. In the examination system, the children are not seen as whole person rather 'intellect' based on their performance in the examination. Here the students are forced to build knowledge, although knowledge is not detached from values. In this process, importance is given to rigidity in procedure, mechanical adherence to school, syllabi and examination and the centre of attention is textbook, teacher and the syllabus.

Notes

Textbooks provide enormous knowledge, but the spirit of values lies in implicit or hidden. The students are dominated to do i.e. you should do it what I told you. They receive information rather than education. Deliberate attempts to infuse the entire atmosphere of the school with desired values are not made. Values are not transmitted rather they get incidentally.

On the other hand, in some schools, value education is taught systematically. There is separate time slot is allocated in all the days and special focus is being given. Value education is being considered as one of the components in the entire curriculum and deserves for special attention. Value education in these schools are taught by including separate curriculum, grade wise textbooks, teachers workbook with lesson plans for teaching the values through stories, biographies, dialects, poetry, drama, songs, meditation, yoga, discussion, value clarification etc. Through this method, value education is evaluated and the programme is being designed by some organizations in India and the west follows a direct approach. These intervention programme has provided positive results in most of the schools where such practices are implemented.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is value education?

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ii. List out the importance of value education

Notes

12.3 THE WHOLE SCHOOL APPROACH

In the Whole school approach, value education is woven into the totality of educational programme in schools. There are many factors involved in whole school approach such as the books which the students read, methods of teachings, role played to maintain the rules and regulations of school , manner in which particular events are being celebrated, evaluation methods, promotion, the way in which the teachers are treated, freedom they enjoy, and the way the administrative staff functioning in the school etc. reflect and symbolize values.

The school environment is surcharged with positive values. In this environment, teacher's role is very important. They create such an environment to the children by which the values obtained will be vibrant. Their role is to put the children in right tract not by imposing but by simply watching, helping and suggesting if they need. Each unit in the different subjects is related to value concerns through exercises, questions and discussions, etc as far as possible. Values permeate the formal curriculum as well as hidden curriculum and the pedagogical approach.

Proper planning is very important for this type of approach which requires proper relationship between teacher and student. In the teacher-student relationship, deal of openness should be established. Teachers need pedagogical skills train the students and integrate all the values in different subjects or in other activities outside the classroom. The total teachers, management and administrative staff are involved in promoting the values among the children. Through this approach, it is important to know the impact of value education through various methods such as appreciation/awareness, solving value dilemmas, bringing out value based behaviour etc. are considered as important.

Integration of value is most important in whole school approach. It is the integration of all the values of development of students, integration of individual's concern with society, integration and harmony of self and others, integration of formal curriculum, hidden curriculum pedagogical development and evaluation of system in the school. It is considered to be best system because the environment available in the school system provides opportunity to the students to explore, think, reflect and internalize positive dispositions and values.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is whole school approach?

Notes

12.4 PEDAGOGY OF VALUES

Pedagogy refers to the art and science of teaching by which the teachers accompany the learners for their growth and development. It is not merely teaching the students, but the entire gamut of relationship, process and strategies for enhancing the learning process.

The pedagogy of values has to be different from conventional pedagogy because it is based on banking model of education. In the banking model of education, emphasis is given for the content rather than learner. The teachers are treated as great source of principle to the students. The students are like empty vessels in which knowledge is poured. At the end of the year, the students knowledge is being tested through examination and helps to identify how much of knowledge is being retained by the students. This kind of model provides much importance to the teachers who stands in respect and students sit silence facing the teacher. Interaction between the teachers and students is minimal. On the other hand for pedagogy for values, the children have chance to construct his own theory. The learner can then take a conscious decision of practicing values, continuously and responsibly. For example, the students have many ways to study the lives of people who are famous and struggle for the upliftment of the people. This can be achieved by love and kindness of the school and home. It can also be achieved by exposing the students to the people who are suffering and asking them to serve the needy people.

Thus, this kind of model is to just moving away from the traditional banking model to an experimental or participatory model. It is not what you teach but how you teach, that is important, and that is essence of education for values.

12.4.1 SOME GENERAL STRATEGIES

Attitudes and values are imbibed through experimental and participatory modes of learning. Some experiential and reflective strategies which can be appropriately integrated with curricular areas and activities in schools are

discussed below. Some are better for elementary stage and others are for secondary and secondary stages.

Notes

12.4.1.1 SILENT SITTING

Silent sitting is best method for strengthening the inner being or self. Just by sitting silent, the information received is consolidated and retained what is essential. It helps the students to increase their concentration, memory, thinking, health, vigour etc. Experiments conducted by eminent personalities have show n that silent sitting improve the self-confidence, reduces negative thoughts, helps to gets along with others, brings calmness and induces inspiration. This method can be used to all the classes and will be better for sitting calm for two minutes before beginning the class for any subject.

12.4.1.2 VISUAL EXPERIENCES

Visual experiences uses symbols, pictures, posters, drawings, charts, cartoons, graphs, photographs, kinesthetic experiences etc. This method of learning is more meaningful to the younger students. This type of learning creates imagery among the students in the early apart from providing values. It is better model when comparing with verbal mode, because this model has less abstract and more powerful for communicating attitudes and values.

12.4.1.3 ROLE PLAY

This is the learning method for inculcating values. In this model, emphasis is not made based on capabilities but on the basis of projection of ideas/values. This process helps in better understanding and reinforcing the importance of values. According to the age group, role play may be conducted. The whole process of role play involves with the following

(a) Acting out the story
(b) Depicting certain values
(c) Miming
(d) Reporting involving the processes of seeing, judging, acting and internalizing

It needs orientation and practice particularly for younger students. The major advantage is the attitude of students will be changed and growth in values takes place by reflecting.

12.4.1.4 STORIES

Stories are always considered to be the best way to provide value-based message. Our mind prefers stories. The stories and anecdotes present accounts of the personal view that people take of life, people, things and

events. These could be around a personal life experience or somebody else's experience, either obtained firs hand or by word of mouth or drawn from literature. These experience serves the purpose of providing inspiration to people especially to boost their spirits in times of stress and conflict and may give new direction to the life of a person. The narration of stories about the religion, respecting the religion and serving the society by parents and teachers should be more effective to the students, particularly junior classes. As the post elementary stage, the students should be encouraged and given time to read the great religions and spiritual leaders life and their faith. Every country has potential storehouse of legends and folktales and stories of great visionaries, which are potent source to communicate values. Storytelling is the powerful tool which will help the students to keep the values derived out of the stories for longer period. The educators should be trained as story-tellers. The explanation of story must involve many factors such as enthusiasm, sensitivity to the feelings, emotions, liveliness and voice modulation are all important while telling the stories.

Notes

12.4.1.5 ANECDOTES

Anecdotes are like stories present variety of perspectives on certain life situations, different ways one could experience and understand things that are important in one's life. It is an account of real life experiences which portray genuine human feelings and expressions. Anecdotes help in communicating the matter in a user friendly manner. The anecdotes depicting conflicts, dilemmas, human acts and approaches to dealing with different life situations drawn from home, school, classroom contexts portraying values important for students can be integrated with curricular areas.

12.4.1.6 GROUP SINGING

Through group singing, the students will be able to understand the lyrics. Group singing helps them to remain the song and lyrics for a long time. It brings together the people towards common purpose or goal, cooperation, discipline, self-restraint and accommodate the people in the activities. The songs should be chosen to reflect good thoughts, universal love, feelings, love of nature, motherland, respecting the heritage and culture. It will be better to teach some of the subjects through the medium of songs at elementary level.

12.4.1.7 GROUP ACTIVITIES

This activity provides opportunity to the students to learn many values concurrently. Development of fundamental values such as love, tolerance, cooperation, respect others are very important for the students to lead their life peacefully. By working together, the students will acquire the value of

others and express their joy of doing one's best to the whole group. Role plays, group singings, group discussions, group projects, etc are the part of group activities which are very important to be included in the teaching. Organisation of such activities in a meaningful way is very important.

Notes

12.4.1.8 QUESTIONING

This is the traditional and commonly used techniques used in the classroom by the students. This helps to test the knowledge of students on the subject taught and what extent the students have grasped the materials. The major purpose of the questioning is to increase the curiosity of the students and bringing their involvement for active learning. Questioning is art which is used to assess the skills, increase creativity and imagination, etc. There are many types of questions which brings types of thinking.

In the classroom, the teachers ask questions are already known by the students and majority of the questions raised by the teachers are from text books only. There are two types of questions such as close ended and open ended. In the close ended questions, only one option will be correct, whereas in open ended questions, the students are asked to give their answers freely. Open ended questions increases the students creativity and imagination.

There are different types of questions with explanations are given below.

Hypothetical questions: provides ability to solve the problems

Consequential questions: elicits more divergent ideas

Redefinition question: children think beyond the obvious and learns in new perspectives

Futuristic question: assess the situation or problems and solves the problem

Analogy type of question: children compares two objects or events and finds new relationship between the two objects

Context of questioning is important that which question should be asked with respect to the subject area or unit. Selection of appropriate format is important such as verbal, non-verbal, symbolic, pictorial depending on the subject.

12.4.1.9 DISCUSSION

12.4.1.10 VALUE CLARIFICATION

Value clarification is used for problematic situations with conflicting alternatives or equally competing values. This strategy allows one to choose one out of two, reflect on what is chosen and what is valued by the person. It helps the students look closely at their ideas, behaviour, attitudes thereby clarifying themselves what they really value.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What will you achieve through silent sitting?

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ii. Why visual experiences are important than verbal mode?

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iii. What is anecdote?

12.5 LET US SUM UP

Value education plays important role in developing the moral behaviours of the students. But, value education is not uniformly taught in all schools. Most of the schools projects knowledge as the moral values and it is being taught to the students. The students values are examined based on writing the examination. This kind of system will not develop the value system among the system. Whatever they have learned will be there in their mind for some time. The students are seen as whole person rather they are seen as intellect. Centre of attention is given to text book, teacher and syllabus. Some schools focus on value education as separate subject and being taught as separate curriculum, grade, teachers with teaching the values through stories, role play, group discussion, drama, songs and so on. This kind of approach gives some positive approach in learning value education. In this unit, approaches and methods of learning value education through various

methods have been discussed. After learning this method, you will be able to know what are the different approaches of learning value education and which one will be effective method for value education.

12.6 UNIT-END EXERCISES

Notes

1. What is whole school approach?

2. Which method of approach do you feel effective for learning values?

3. Discuss the importance of value clarification mthod

12.7 ANSWERS TO CHECK YOUR PROGRESS

1. Value education is…

2. Importance of value education

3. In the Whole school approach, value education is woven into the totality of educational programme in schools. There are many factors involved in whole school approach such as the books which the students read, methods of teachings, role played to maintain the rules and regulations of school , manner in which particular events are being celebrated, evaluation methods, promotion, the way in which the teachers are treated, freedom they enjoy, and the way the administrative staff functioning in the school etc. reflect and symbolize values.

4. Through silent sitting the information received is consolidated and retaine. It helps the students to increase their concentration, memory, thinking, health, vigour etc. Experiments conducted by eminent personalities have show n that silent sitting improve the self-confidence, reduces negative thoughts, helps to gets along with others, brings calmness and induces inspiration. This method can be used to all the classes and will be better for sitting calm for two minutes before beginning the class for any subject.

5. Visual experiences uses symbols, pictures, posters, drawings, charts, cartoons, graphs, photographs, kinesthetic experiences etc. This method of learning is more meaningful to the younger students. This type of learning creates imagery among the students in the early apart from providing values. It is better model when comparing with verbal mode, because this model has less abstract and more powerful for communicating attitudes and values.

6. Anecdotes are like stories present variety of perspectives on certain life situations, different ways one could experience and understand things that are important in one’s life. It is an account of real life experiences which portray genuine human feelings and expressions. Anecdotes help in

communicating the matter in a user friendly manner. The anecdotes depicting conflicts, dilemmas, human acts and approaches to dealing with different life situations drawn from home, school, classroom contexts portraying values important for students can be integrated with curricular areas.

12.8 SUGGESTED READING

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UNIT – 13 TYPES OF VALUES

Structure

13.1 INTRODUCTION

Human beings live with morals. Morals among the human beings are developed by framing rules and regulations to be followed to live harmoniously. They have obeyed traditional morals have reached high standards of behavior. But today, revolution is happening in moral behaviour because of morals in religion, family and political institutions is declining due to outdated and irrelevant to the present situation and the other major reason is developing in science and technology. There are hundreds of developments when compared to the past hundred years. This is the major reasons we are witnessing cross-cultural developments and scientific and social developments. This is the reason we need common morality which will be relevant to the present scenario. Based on morals, the human being develops morality which reflects the spirit of the inner

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demand of human beings. Every human being has his own morality which can be observed in action. Ethics also equally important enables the person to behave in certain situation. It helps the person to find out whether the decision he/she is going to take is correct or not. Other actions such as caring, judging and action are combination of morality. Morals, values, morality, ethics and other related things are very much essential for the human beings to take better decisions and lead peaceful life. In this unit, morals, values, morality, difference between morality and ethics, caring, judging and actions were discussed. After going through this unit, the students will be able to understand what is moral, value, ethics and so on and will help them to teach and lead the life in peaceful manner.

13.2 MORAL

From the beginning of the human history, mankind lives with morals. They have realized the importance of cooperation began to device rules for behaviour, ethics and actions. In the earlier period, the rules were too restrictive, and rebellion followed. To be moral, man has shown obedience to traditional moral laws and also reached to higher standards of behaviour. Today, human beings are witnessing revolution in moral behaviour. Today, mankind are witnessing crisis of many factors in which two of them are rapid decline of authority and rise of science.

According to Merriam Webster dictionary, moral means "of or relating to principles of right and wrong in behaviour".

The authority in religion, family and political institutions is declining because much of its theology is out-dated and irrelevant today. The second one is rise of science which is visible to us. There are hundreds of scientific developments when compared to the past hundred years. This is the reason we are witnessing cross-cultural developments which often brings contradictory morals and social patterns of behaviour. Developments are happening almost in all fields have accelerated moral changes in our society.

In this new world of scientific and social developments, devising common morality which will be relevant to the present era and future is very important. Our efforts to construct morality, we need to understand what is meant by moral, morality and moralisms in self and in society.

Man is a social creature must take a decision based on his behaviour. The decision of his behaviour is based on his culture, experience, intellectual and emotional needs. While choosing, he cannot avoid his inner demand based on behavioural choices for good or bad. This is biospiritual urge, innate in all human beings, instinctive, spontaneous.

In a nutshell, man, unlike other living creature has some built-in system which impels to take decisions. He can behave whatever the way he wants. This demand for choosing a style of behaviour is unique in man. To be moral means, fulfill our fundamental nature. Human beings are moral because we have built in devices which make us to take decision

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concerning our behaviour. We are born moral creatures cannot avoid being moral.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define Moral

13.3 MORALITY

As we know moral means relating to process, functioning. Our morality describes our response to this process, to this functioning. Morality is neutral, which does not refer to good or bad, but describes nature of response to fulfill the inner compulsion to choose. It is the consequence of the inner demand. According to Collins dictionary, morality means "is the belief that some behaviour is right and acceptable and that some other behaviour is wrong". Morality cannot be influenced by external events because it is self affirmation of our sense of being. Morality reflects the quality of spirit one has as human being. Morality can be tested and observed in action. In brief, an individual's morality is an essential part of his human organism. Every human being has his own morality and morality can be independent of society. For example, the morality of criminal reflects his own decisions concerning how he chooses to live. Here, the criminal has his own morality though the morality is evil to the society. On the other hand, a Saint behaves according to his inner choices i.e. holy life. This is the morality of the Saint. The morality of the criminal and saint is different in their society. An individual's morality is unique, individual, self-decided. He behaves based on the inner demands which makes him to choose his choices.

Moral behavior of individuals does not depend only upon human virtues, but also depends with the intentions with the person who acts. Therefore, morality is a multidimensional concept involves with number of facets. Like any other behaviours, moral behaviours also related with some of the domains of personality, especially the cognitive and the affective ones.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define Morality

13.4 DIFFERENCE BETWEEN MORALITY AND ETHICS

Morals and ethics may looks like same but have subtle differences. Moral values are associated with human perception on the values. Personal morals is the reflection of his/her beliefs relating to many factors such as drinking, gambling, smoking etc and also reflect the influence of religion, customs, cultures, traditions, family, teachers and friends. Ethics on the hand is how the person behaves to certain situation. Here, the person applies his mind to find out whether belief or decisions he is going to take is right or wrong. For example, in the society smoking or drinking is unethical, but for a person who is smoking is not unethical. However, imposing personal moral values to other person is unethical. Ethical values are universal with little differences and transcend cultural, religious, or ethnic differences. Trustworthiness, taking responsibility, caring the needy people, fairness, honesty etc are some of the important ethical values. Ethics may differ from person to person that eating meat is ethical some people and the same is unethical for others. Ethics define the code of ethics what the people should do and not do, whereas morality guides the person to identify which one id right or wrong. Here the person uses both personal and spiritual values. For example, in the earlier period, hunting deer and tigers were treated as ethical because there was no law to protect the animals and environment, whereas today, it is unethical, because hunting is banned by the law. Following ethics is simple where as adhering to moral is difficult. Morals define personal character, while ethics stress a social system in which those morals are applied.

Morality is combination of caring, judging and acting. A brief discussion of each of these dimensions is attempted in the following sections.

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Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What is the difference between morality and ethics?

13.5 CARING

Caring is taking care or helping others with affection. It is a kind of sociological or psychological feeling to understand others feelings and needs as well. Care if is given in the early childhood, builds the brain structure and improves their potentials of learning. Early care in their education provides significant benefits and positive learning affects which will last for long years, whereas poor care and unsafe environment decreases the children physical and emotion needs. Carol Gilligan, a famous American psychologist, is a strong proponent of care orientation to morality upholds the ideals of attention and response to need of others. According to her, certain condition in the early childhood in relation with mother has causal effect is the base for origin of this way of judging and experiencing the self. Care and justice are inseparable in value education that care is oriented towards female phenomenon whereas justice is typically a male phenomenon. That is, male are justice oriented, on the other hand, female are more care oriented. As learned in the earlier units, any behaviour should be based on moral and must be universalizable. This means, if any judgement is passed in certain situation, the same judgement should be followed in every situation that is similar in relevant aspects (Kohlberg,1983 p. 71-72). In a nutshell, impartiality should not be followed in judgements and should be followed according to the framed norms, rules and regulations. Whereas in the case of care, perception of uniqueness of people and situations should be taken care which is the central position of caring. Overall, caring focus on particularity and not universalizability, whereas justice perspective focus on universal.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Why caring should be provided at the young age?

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13.6 JUDGING

Judging needs analytical skills. The meaning of judging is analsying the situation carefully for taking action immediately. It is unreflective reaching out to help others otherwise the situation will become worse. As discussed earlier, judging and caring have different meanings. Judging with respect to care means judging will be done based on the needs of the people. While judging based on morals, the welfare of others at stake. In this case, answers will be based on questions and importance is given for rationality. For example, one of our relatives is contesting in poll. The dilemmas will be whether I should support my relative even though he is corrupt. In this case, we have to take a decision based on rationality.

In some cases, we will face certain controversial socio-moral problems in such cases, taking moral judgements becomes complex and requires more reflexive and rational thought. For example, there are some of controversial moral issues such as Euthanasia (mercy killing), abortion etc. In general consensus, taking life of others is morally bad. In some situations like, would it be bad to kill person to self-defend or the situations where there is security threat to the nation. Moral and value judgements in these cases will be based on reasons, not by rules. Moral judgement is also deals with question of moral obligations and question of action. The action may be the action to be taken is morally right or wrong, ought to be done or ought not to be done in a particular situation. When we speak about duty or rightness or wrongness of our acts, we are taking about how we should act towards others. But when we make judgements about certain people, motives or traits of character as opposed to judgements about actions or practices we are expressing about what is good or bad, worthy or unworthy about people.

13.7 MORALITY AND JUSTICE

Kohlberg (1964) has made significant contribution to the moral development expanding Piaget's ideas on moral development. Piaget has developed his theory of morality based on famous sociologist, Durkheim

and the great German philosopher, Immanuel Kant. Durkheim held that we are moral beings in so far we are social beings. Morality is meaningful only in the context of society. Considering the distinction between Kant's heteronomy and autonomy of the 'will'. Piaget (1932) discusses two kinds of morality – they are conventional and rational morality. He has given explanation for both morality that if the person conduct depends on the approval of others, it is guided by heteronomy of the 'will' otherwise called conventional morality. It is common that the person will refrain from undesirable conduct because fear or disapproval of others, or sometimes feel guilty if someone found. The individual reaches to a stage of autonomy of will, his behaviour is directed by his own morals. This type of morality is called as rational morality.

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Piaget, in fact, desired to find out nature of children's moral judgements. To achieve this, he worked in three areas:

i) Their attitude to rules
ii) Their judgement of right and wrong
iii) Their assessment of justice and fairness

By conducting longitudinal and cross sectional studies, Piaget has found that individual's moral development is a progression from heteronomy of the will to autonomy of the will – that is from conventional morality to rational morality.

In conventional type of morality, children follow obedience to adults' commands and adherence to rules. But, when the children able to accept the rules based on the critical reflection, they have reached to rational morality.

Like Piaget, Kohlberg says that moral development is a cognitive process which is based on moral judgement. It is further depends on reasoning children make. In the final analysis, Kohlbergian ethics is the ethics of justice. Good action is that which is just or fair. Based on the view of justice, moral problems are regarded as conflicts between claims, especially between rights and duties of individuals Judging in terms of rules, standards or principles is compatible with the justice approach to morality.

13.8 ACTING

Perhaps the most important thing that can be said about acting (action) is that it is not moral or immoral in and by itself. Outside a person's motives or judgements his/her actions have no moral worth. What made it most moral was the quality of caring and judging – the motive or the intention associated with the act of separating. Killing, for example, when one in self-defense or if the invader is not morally wrong, but the same act (killing) done with an evil motive becomes murder and makes the person criminally culpable.

Yet, in some other behaviour, the teachers do promote and others which we condemn. For example, the children who do some activities such as hitting others, abuse each other, miss the classes purposefully, will not their materials with others, etc are not supported. Whereas, if the children cares elderly people, helps the needy people, obeys the elderly persons, we appreciate them. Psychologists suggest that certain kinds of behaviours such as waiting for their turn, sharing their materials, helping behaviour etc to be cultivated and motivated to acquire such habits before even the children gets rational justifications.

The most important reason for praising for certain kinds of behaviours and condemn because they are native, naïve and unsophisticated. They behave according to their feelings, emotions or intentionsfor they have not yet developed capacity for expediency. So, the teacher punishes or does not appreciate a child for hitting another child and appreciates another for helping his classmates, with faith that the child has a corresponding feeling. Children's actions are always infused with certain kinds of feelings or emotions. If X feels bad about Y, he/she may abuse or refuse to share things with him or her. If some student 'A' refuses to help to another student 'B', it may be because 'B' might not have helped 'A'. Children have reasons for their behaviours. Hence, in discriminately condemning or punishing the students for certain kind of activities may not be desirable. It is very important to find out what may be the reason, in which circumstances, the children have behaved must be analyzed. The total situation should be considered before taking decision rather than considering particular act that child performed.

Children's behaviour is not based on wider generalization because their mind has not yet developed to that level of capacity. Therefore, appreciation should be made in line with the situation for any kind of action. In the same way, for condemning specific behaviours, it must be done for such kind of situations. Obviously, in the earlier stages of children, the teachers have to appreciate them for their cooperation, obedience, honest, helping others etc. When they grow, they will develop the power of reasoning and act according to the logic they have gained. So, students should be motivated to live their life in a democratic way.

13.9 THE RELEVANCE OF MORALS AND VALUES IN EDUCATION

When we talk about school curriculum, we come to know about math, science, social studies, and language courses. Moral education is not taught as separate subject in the classes. Instead, moral classes are taught in the subjects as portion along with other activities. Neglecting the moral sciences in the class room ultimately reflects in the society. If the person is not properly taught about moral values in class room, he/she cannot differentiate good and bad and what to do or what not to do in particular situation. Teaching the students about moral values are essential.

Parents and teachers are the two pillars should all advocate the teaching of moral values in our schools for the following reasons (Kuehn, 2019).

- The school plays only one role which is imparting knowledge to the students. But, the primary goal of education is developing both knowledge as well as moral values. Our children should be developed in such a way, they should be good parent and citizen to the country as whole.

- The students spent most of their time their parents and teachers. If the parents were teaching the moral values properly, then the school need not do the same again. It is sad news that students were not taught moral values in the family system, which may be due to many reasons such as the parents were busy in working, nuclear family system, only one parent in some houses etc.

- There are social unrest which is prevailing in most of the places due to many reasons such as violence, dishonesty, bias in news by newspapers and media etc are exposed to the students community. If moral values are taught properly in schools and family, the intensity of the problems will come down and peace will exist among the people.

- Unfortunately, many of the young people role models are setting bad examples.

- The students may forget the subjects taught in schools in the long run, whereas the moral values taught will remain for ever in the student's mind.

13.10 TOP SEVEN MORAL VALUES

1. **Unconditional Love and Kindness**

For loving the people, there should not be any condition like if you give something I will give you something. This is not the real meaning of love. Unconditional love brings peace, prosperity and replace the cruelty.

2. Honesty

Students community should be taught dishonesty and cheating are wrong. Honesty should taught from parents and teachers and must be taught from early stage.

3. Hard Work

Hard work must be cultivated among the students. Students should not be allowed to achieve things through shortcut, which will spoil their mind and they will become lazy over a period of time. The value of hard work should

be explained to the students with more examples such the leaders who have succeeded in their life..

4. Respect for Others

Students should be taught to respect different religions, races, sex, languages, communities, ideas, lifestyle.

5. Co-operation

Achieving a goal is possible if the people work together. Through cooperation, everyone will grow, otherwise only few people may get profit out of it.

6. Compassion

Compassion is another kind of moral values, is sensitive to the needs of people. More compassion in the world, less homeless, hunger, wars, and unhappiness.

7. Forgiveness

Forgiveness is one of the important moral values. Students should be taught to forgive the people who hurt us. There would be less violence and fighting if the students are cultivated the habit of forgiveness.

13.11 LET US SUM UP

In this unit, you have learned about morals, values, morality, ethics and so on and why these values should be taught to students at the young age. It also discussed about the difference between the morality and ethics. Helps the students to understand the traditional morals and need for changing the moral values according to the present stage where the moral values established in the traditional period is being outdated and rise of developments in science and technology. Also you might have learned morality, justice, caring, judging and caring. The values you have learned through this lesson will help to identify which one is good and which one is wrong and also to take appropriate decisions. Outcomes of the study will help the students to take right decision in their practical situations. The concept you have learned from this unit will definitely help you to how to apply your sense of mind and also will help the students to teach the same thing in the society whenever needed.

13.12 UNIT-END EXERCISES

1. What is the difference between morality and ethics?
2. Discuss different types of moral values
3. Discuss the importance of caring

Notes

13.13 ANSWERE TO CHECK YOUR PROGRESS

1. Moral means "of or relating to principles of right and wrong in behaviour"
2. Morality means "is the belief that some behaviour is right and acceptable and that some other behaviour is wrong".
3. Morals and ethics may looks like same but have subtle differences. Moral values are associated with human perception on the values. Personal morals is the reflection of his/her beliefs relating to many factors such as drinking, gambling, smoking etc and also reflect the influence of religion, customs, cultures, traditions, family, teachers and friends. Ethics on the hand is how the person behaves to certain situation. Here, the person applies his mind to find out whether belief or decisions he is going to take is right or wrong.
4. Caring is taking care or helping others with affection. It is a kind of sociological or psychological feeling to understand others feelings and needs as well. Care if is given in the early childhood, builds the brain structure and improves their potentials of learning. Early care in their education provides significant benefits and positive learning affects which will last for long years,

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UNIT – 14 CONCEPT OF MORAL EDUCATION IN VALUE EDUCATION

Structure

14.1 INTRODUCTION

Mere concept of teaching, good number of schools, colleges and universities will not bring out moral values among the children. It is possible only through imparting quality education. Education should not only provide knowledge to the society, but also transfer the students as useful member to the society and must serve the needy people. In the present day environment, moral education is very much important because the quantity of education is increasing whereas quality of education is decreasing which leads many socio-economic problems such crime rates have been increasing, wide gap between poor and rich ratio, corruption and so on. Mere education will not solve the solve the problems and only solution to stop the entire problem is imparting value education to the students at the younger stage. Hence, value education is very important and students must be focused towards value based education to lead their life peacefully in the society where they are living. In this unit, value and morals are being discussed, concept of values and how value education helps the people to understand the values in philosophical, psychological and sociological aspects.

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Any development is possible with the help of quality education. It is treated as central element for development of the students. Education is considered as vital input for modernization of any country and driving force for socio-economic development of the country. It promotes knowledge, skills, love, values, behaviours, attitudes, interpersonal skills, etc and must be considered as backbone to the development of the country. Hence, greater concern must be given to transfer the knowledge to the students/children. It promotes the students as useful member in the society and develops his behaviour to serve the needy people and respect cultural heritage so that all the people will live happy life.

There is a need to impart and incorporate values in education, social service, accepting and respecting the religion, politics etc. Value refers to a development of heart.

Value-based education is the need of the hour in the present scenario because lives of human being is miserable, the quantity of education is increasing whereas the quality of education is decreasing, though literacy rate has been increased and number of schools, colleges and universities have grown more, but the crime rates are increasing year after year, people are trained by reputed institutions, number of publications and research are doubling within short period, but humanity is being threatened always. Mere education will not solve all the problems discussed above. The only solution to stop all the above said problems and to lead moral life, value-based education is only the solution.

If the person is educated, he/she must have all the good qualities and they should mentally, physically, intellectually and emotionally strong. By having value education, all the educated people should have universal ideals of love, tolerance, co-existence, respect, forgiveness and non-violence. These values are indispensable and avoiding these values sustenance is not possible and people will forget humanity.

14.2 OBJECTIVES OF THE STUDY

After going through the unit, you will be able to understand

- You will be able to understand the value education
- Importance of value-based education
- Concept of values
- Need and importance of moral education
- Impact of moral education philosophical, psychological and sociological aspects.

14.3 DEFINITION OF VALUES

What is value? Value is one by which men live, for which, they are willing to sacrifice their comforts, facilities and even lives to preserve their values. International Encyclopaedia of Social Sciences (1968) defines values as "a set of principles whereby a conduct is directed and regulated as a guide for individual or social groups"

According to Good (1959), values are "any characteristic demand important because of physiological, social moral, and aesthetic considerations".

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define Value

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14.4 GOAL OF EDUCATION

We are witnessing disintegration in our society because of people are influenced by western culture, food habits, dressing, habits etc. The society is changing rapidly and the impact more in big cities. Each society and country wants their children to learn set of values according to culture and environment. To inculcate the values to the children, it is very important to know what kind of values the children possess? Acquiring such knowledge will help to design curricular activities to achieve the objectives of the real education.

Values have impact on physiological, psychological, economic, spiritual and philosophical aspects. Even single action in the life has meaningful values. If the values are good, life will be meaningful, otherwise burdensome. Value education not only develops morality, but also develops the human being a good leadership or intelligent fellowship.

14.5 CONCEPT OF VALUES

The word 'value' is derived from the latin root "Valere" meaning "to be strong and vigorous". A person to be a value, he/she should have certain value. This value is the power to be some specific thing. The value is an

idea or thing which makes us desirable or useful that gives rise to an urgent demand or interest in something that we feel have great value. People love high value and the high value which they possess will give rise to the energy and motivation for profession.

Notes

Life is matter of choices. In human life, certain things are considered to be good and looked upon admirable, honourable and approved by the people please us and lead healthy life style.

14.6 VALUE-BASED EDUCATION

Value based education is education which teaches values. Through this method of teaching, the students will have a strong learning environment so that the students' academic attainment will be increased and they will be bold enough to participate and develop social and relationship skills which will exist with the students throughout their life. The positive learning environment created by the staff enable the students to achieve positive values and quickly liberates the teachers and students from the stress from confrontational relationships. Again, it gives social capacity to succeed at school and throughout their life.

When the students actively involve with the values, they will be able to understand the implications of making choices about their attitudes and responses. It encourages us to reflect our attributes and attitudes which enable them become very good citizen to the country and prepare the students for their life. It provides an opportunity to the students to develop their self-esteem and confidence to explore their potential.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. What will be achieved through value-based education?

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14.7 MORAL EDUCATION

Education may be complete, if it develops the individual's mental and moral behaviours. It is the education influences social thinking of the individuals by which he/she will be able to distinguish what is wrong and right and what to be done and what not to be done. In the present society,

we are witnessing social degeneration. In this critical situation, moral education is treated as basic education which teaches diversity, tolerance, love and affection, mutual respect and pluralistic values.

The word moral is derived from a Latin root (mos, moris) and means “the code or customs of a people, the social glue that defines how individual should live together”.

The young minds follows as per the rules and regulations framed by the parents and teachers. They will readily and unconsciously assimilate all types of influences such as right or wrong; good or bad, if they are not properly educated and motivated. The society has to play major role in developing their attitudes and behaviours through proper education and motivation. They should be developed in such a way that they acquire sound knowledge about the cultural heritage, moral principles, respect all the religions, etc. The basic importance of teaching moral education is to make them to lead peaceful life.

Moral education thus helps the young children to nurture their values and moral habits which will help them to live good lives and productive. Apart from this, the values imparted should help them to contribute the members of their society. They have taken everything from the society in turn must do something to the society.

The moral education must be designed in such a way that the individuals will be able to find out which is correct or which is not correct. The system should give more importance to practical aspects of teaching rather than theoretical or bookish learning. The present environment has chances to influence the students to follow the patterns of behaviour, attitudes, beliefs, actions, etc. The socio-cultural changes in the life such as nuclear family system, more expectations from parents on their child, influence of media with negative attitude, misuse of Information Technology (cyber crime), commercialization of education and health care system, globalization etc. puts more pressure on the children, parents, family system and schools to follow immoral values.

The system should educate the students that why some people are being attracted to one thing and not another. For example, why people are unnecessarily spending their hard earned money for liquor. How they are leading their life? Whether they are leading their life peacefully or not? If they are not able to lead their life peacefully, what may be the reason? Analysis in this way will help them to understand which is correct and which is wrong. Decision taken based on the analysis will help him to lead his life in better way and also help him to change the society.

The study of morality at this juncture is very crucial because we live in the world of rapid change in almost all the fields. We are witnessing the value conflict in these days, because people are not guided by a single code of ethics but by many different values and rules. It is very important to understand the nature of differences and based on the discussions and debates morals should be addressed.

Hence, effective implementation of moral education at the formative level is very important. If the moral education is effectively implemented, it will help the learners to make correct judgements in various situations. Hence, moral education should be integral part of the school and college system

Notes

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define Moral

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i. What does the moral education teach?

14.8 PHILOSOPHICAL, PSYCHOLOGICAL AND SOCIOLOGICAL BASES

In the recent years, there is an accelerating changes in socio-economic and technological have brought many social problems because social values are not able to transfer adequately to the society. Most of the social problems existing in the society are directly related with the values imparted in schools and homes. It is believed that the social problems can be either avoided or mitigated through efficient teaching process of values. The real cause for social problem is that the people who are responsible for the social problems are they have not received sufficient teaching on values. Teaching value is the most important to reduce or control the social problems.

Values, morals, morality and other related concepts are subjective in nature need to be understood from various perspectives such as etymological, physiological, psychological and sociological. Values are acquired through experiences since no one in this world born with values. Through the experiences, they get certain general guides to behavior and these guides direct to life and are called value. Idividuals learn and internalize values as a result of experiences and experiments in life through socio-cultural interactions and interpretations.

Notes

Values are not for any one person and they are related to the experiences through which shapes them. Values are not that much rigid. Values can be developed with sufficient amount of influences and evaluation. People based on valuation, they will be able to find out certain things are correct or not, desirable or not desirable. This kind of attitude is called values.

Since values grow from one's experiences, different experiences would give different values and that any one's values would be modified as experiences accumulate. As the values are part of life, they operate in very complex circumstances and involve more than simple extremes of right and wrong, good or bad, true or false. In such complicated circumstances, complicated judgements are involved, and what is really the outcomes of results is reflected in the outcome of the life.

Values are realized that it is a belief on which man acts based on preferences. People live by certain values which guide them to live meaningful life in the society. The desires and ambitions of the people revolves around their values. A person is judged based on the values that he/she cherishes and practices. Values, morals, ideals, beliefs, etc. are important for all human beings and these are the base for peaceful living. In other words, we can say that values are not influencing our behaviours whereas they are practical norm.

The best way to understand the human value is observing their way of actions in various situations rather than what they say. According to the Oxford dictionary of English Language, "Value is worth, utility, desirability and qualities on what these depend". Values are being defined by different disciplines in different way. The meaning of value can be delineated from philosophical, psychological and sociological point of view, as all three disciplines tried to explain the underlying concept of education in general and values in particular.

While subjective theories concerned with finding out the psychological import of valuation other theories maintain value as a quality inherent in objects. As a social concept, value is involved in the educative process because it is basic to the society of which we are part. Philosophically value is concerned as the function of the coherent organization of life and experiences as a whole. Each philosophical school has its own view and explanation of value.

Check your Progress

Note: a. Write your answer in the space given below

b. Compare your answer with those given at the end of the unit

i. Define Moral

Notes

14.9 LET US SUM UP

Morals and values seems to be very close but there is subtle difference between two terms. Mere education will not help the students to develop values and morals in their life. Since there is tremendous change in the family system, religion and society, value education system should be imparted to the students in their younger stage itself so that the values learned will be there in their mind for long life. In this unit, discussion is being made to understand the students about value, value education, importance of value education, moral education, conceptual value of value education, and value education in philosophical, psychological and sociological aspects. After going through the unit, you will be able to understand the meaning of values, value education, need and importance of value education and values in philosophical, psychological and sociological aspects.

14.10 UNIT-END EXERCISES

1. How the moral values do decreases the social problems?
2. Discuss the importance of value-based education
3. What are the ways through which the students learn moral education?

14.11 ANSWERS TO CHECK YOUR PROGRESS

1. Value is "a set of principles whereby a conduct is directed and regulated as a guide for individual or social groups"

2. Through value-based teaching, the students will have a strong learning environment so that the students' academic attainment will be increased and they will be bold enough to participate and develop social and relationship skills which will exist with the students throughout their life.

3. Moral is "the code or customs of a people, the social glue that defines how individual should live together".

4. Moral education is treated as basic education which teaches diversity, tolerance, love and affection, mutual respect and pluralistic values.

14.12 SUGGESTED READINGS

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